

The Noble Bequests

The Will of Imām Aḥmad Ridā Khān al-Baraylawī



MAWLANA HASANAYN RIDA KHAN

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The Noble Bequests

The Will of Imām Aḥmad Riḍā Khān al-Baraylawī

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(1310-1401 / 1893-1980)

Translation and Notes

Abu Hasan





**The Noble Bequests
OR
Wasaya Sharif of Alahazrat**

Original Urdu Compilation
Mawlānā Ḥasanayn Ridā Khān al-Baraylawī

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

PREFACE

All praise to Allāh ﷻ the Sustainer of creation. Blessings and peace upon our master Muḥammad ﷺ who was made king of the creation; the chieftain of prophets and messengers; he was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us to truth and make us tread upon the right path. Allāh táālā says:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

Except those who believed and did good deeds;
and enjoined that which is righteous
and exhorted [one another] to be forbearing.¹

In a ḥadīth reported in *Waṣāyā*² from Qays ibn Qabiṣah attributing to the Prophet ﷺ: “One who does not leave a bequest will not be allowed to speak among the dead.” He was asked: “Will the dead speak?” He replied: “Yes, and they will be allowed to meet each other.”³

¹ Sūrah Al-Āṣr, 103:3.

² Suyūṭī attributes it to Abū al-Shaykh ʿAbdullāh ibn Ḥayyān al-Aṣbahānī [274-367 AH].

³ *Sharḥ al-Ṣudūr*, Jalāluddīn Suyūṭī, 43/1.

Waṣiyyah is a bequest, a testament and advice or an exhortation to do something or to refrain from something. While it is usually meant to be an instruction to dispose of one's wealth,⁴ it is also meant as the last wish of the departing soul; or as advice, counsel and a testament for those they leave behind. Bequests, both oral and written, have been made by great men down the ages and compiled by scholars such as Ibn Abi'd Dunyā⁵ in *Kitāb al-Muḥtadarīn* and Ḥāfiẓ Ibn Zabr al-Raba'ī⁶ in *Waṣāyā al-Ūlamā*. Among separate volumes, the *waṣāyā* of Imām Ḥārith al-Muḥāsibī,⁷ Ibn al-Jawzī,⁸ Sulṭān al-Ūlamā Ibn Ābd al-Salām⁹ and Imām Taqīyuddīn al-Subkī¹⁰ are famous.

Waṣāyā of great people are a source of knowledge and a call to action; an exhortation to reflect upon life, and a shining light that illuminates our way, as we trudge along the path of life towards a destination called death.

This work contains the written and spoken *waṣāyā* of Alahazrat and a historical account of events preceding and following the demise of Alahazrat, compiled by Mawlānā Ḥasanayn Riḍā Khān.

⁴ It is recommended [*mustaḥab*] to write a will if one does not have any rights of Allāh due upon him; and obligatory [*wājib*] if rights such as a pilgrimage that was not done [in spite of means and capability] or unpaid zakāt or obligatory fasts and prayer due upon oneself [*Bahār e Shari'at*, vol.19 Cf *Fatāwā al-Hindiyyah* 6/109 etc.]

⁵ Imām Abū Bakr Ābdullāh ibn Abi'd Dunyā [d. 281 AH] is a famous ḥadīth scholar.

⁶ Ḥāfiẓ Abū Sulaymān Muḥammad ibn Ābdullāh Ibn Zabr al-Raba'ī [d. 379 AH].

⁷ Abū Ābdullāh Ḥārith al-Muḥāsibī [d. 243 AH] whose book *Naṣayih al-Dīniyyah* is published by the name *Waṣāyā* in 448 pages.

⁸ Ḥāfiẓ Abū'l Faraj Ābd al-Raḥmān ibn al-Jawzī [d. 597 AH] in his book: *Laftatu'l Kabid*.

⁹ Sulṭān al-Ūlamā Ābd al-Āzīz ibn Ābd al-Salām al-Sullamī [d. 660 AH] who wrote a *Waṣiyyah* beseeching Allāh.

¹⁰ *Wasiyyah* of Imām Abū'l Ḥasan Ālī ibn Ābd al-Kāfi al-Subkī [d. 756 AH].

In a newer edition of the *Waṣāyā* with Mawlānā Ḥasan Melsi's notes, funeral prayers have been omitted. I have retained all the prayers [transliterated] as well as the brief biography by the author at the end of the book. The oratorical essay by Shaykh Sayyid Muḥammad Kichauchawī is also retained as it was a part of the book originally published by the author. All additional material is included in footnotes and appendices. The author's own footnotes are differentiated by prefixing the footnote with the initials **MHR** [Mawlānā Ḥasanayn Ridā]. Various mistakes in the printed edition of the book have been corrected in the translation and duly noted; all the funeral prayers listed in the book were originally compiled by Alahazrat himself, which have been verified and corrected, referring to his *Fatāwā ar-Ridāwiyyah*.

Only transliterations of prayers and the two odes [mentioned in the *Waṣāyā*] are included in this edition; in-shā'Allāh, we hope to add translations in a future edition.

Many thanks to brothers Noori and Aqdas for their suggestions and corrections during the review of this translation.

wa billāhi't tawfiq.

Abu Hasan

22nd Ṣafar 1437 / 5th December 2015

عرش پر دھوئیں میں مچیں وہ مومن صالح ملا
فرش سے ماتم اٹھے وہ طیب طاہر گیا



AUTHOR'S PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى والصلاة والسلام على عباده الذين اصطفى
وعلى آله وصحبه وحزبه وابنه مدى الـــــــدهر أبدا أبدا

For the reason that this epistle contains the final written testament¹¹ of Alahazrat¹² رَحْمَةُ اللَّهِ، I felt it necessary to include the counsel and words of advice that he imparted, even as he lay ailing in his last days.

Anyone who sat in his company would take away valuable pearls of wisdom; fortunate are those who listened to him, took his counsel to heart and acted upon his advice. It is of immense regret that everything he said was not written down at that time itself, and only a few things that I can recollect from memory are inscribed here. I will also mention the circumstances and important events at the time of his demise.

¹¹ *Waṣiyyah* or pl. *waṣāyā*.

¹² Alahazrat Imām Aḥmad Ridā Khān al-Baraylawī [1272-1340 AH / 1856-1921 CE].

The Muslims of Bareilly gave Alahazrat a grand reception when he returned from Bhowālī¹³ on the 14th of Muḥarram, 1340; Bareilly was humming with activity once more.

While Alahazrat رَحِمَهُ اللهُ عَلَنَةً was staying in Bhowālī, he had suffered a heart attack¹⁴ which had made him very weak. Both locals and visitors from far flung places came in droves to visit him¹⁵ and for *bayāh*.¹⁶ In spite of his weakness, he would enrich his audience and those who came to visit him with advice and knowledge.

¹³ Bhowali is a hill station in Nainital district; previously in the state of Uttar Pradesh, it is now in Uttarakhand after the division of the state. It is approximately 140 km from Bareilly. Alahazrat had become weak because of illness. Ramaḍān of 1339 fell in the peak of summer [around the 9th of May 1921] when temperatures reach 40° C, and in May-June, the time of fasting is more than 15 hours. That he was above sixty, the hours of fasting were long, that it was the height of summer, and he was still unwell and recovering from illness are all satisfactory conditions for exemption from fasting; yet, Alahazrat ruled that he could fast, if the weather was cool; hence, it was obligatory upon him to relocate to a cooler place, such as a hill station, as he could afford it as well. Therefore, he went to Bhowali in late Shābān 1339 [April 1921], as Mawlānā Ḥasanayn explains further, and stayed there until his return five months later in Muḥarram 1340 [September 1921].

¹⁴ *dard-e-pahlū ka dawrah* which is most likely a mild heart-attack.

¹⁵ *fyādat*: visiting the sick is a courtesy as acknowledged by all. In Islām, it is a sunnah, and deemed as a duty of a Muslim to visit his brother if he has fallen sick or is recovering from illness; one also merits a reward [*thawāb*] for acting upon this sunnah. Visiting an Islamic scholar, to seek his blessing [*barakah*] to ask him to pray and to learn from him is also a noble deed, thus amplifying the reward.

¹⁶ Pledging allegiance to a shaykh; whereby the disciple takes an oath to be a good Muslim, to follow the shariāh, to spend time in remembrance [*dhikr*] and be mindful of the Right of Allāh tāālā. This also establishes a link until the Prophet عَلَيْهِ السَّلَام via a continuous chain of shaykhs, who have successively pledged allegiance to their own shaykhs until the companions such as Sayyidunā Ālī and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُمَا who in turn have made bayāh with RasūlAllāh عَلَيْهِ السَّلَام.

There was never a gathering or a meeting in which Alahazrat did not talk about the King of Madīnah ﷺ; in fact, in those days when he was unwell, he would speak about RasūlAllāh ﷺ more than usual. He would pray for a beautiful end¹⁷ for himself and for all Muslims. His fear and awe¹⁸ for the Majesty of Allāh was such, that when he mentioned those ḥadīth which cause tenderness of heart,¹⁹ he and his audience would weep uncontrollably until they began to hiccup.

He would often say: “Whoever dies upon faith has gained everything.” Sometimes, he would say: “If He forgives, it is on account of His Mercy; If He doesn’t forgive, it is His justice.”²⁰

During the *úrs*, at the time of *qul-sharīf*,²¹ Alahazrat summoned those gathered inside his room and gave his final sermon; this was the last gathering in which he spoke to teach, admonish and advise.

¹⁷ *ḥusn e khātimah*: That is, to die upon faith, as a Muslim. Because deeds are dependent upon the ends, *inna ma’l aāmālu bi’l khawātīm*, [Bukhārī, #6607]

¹⁸ *khashiyyah, tadarru’*; is fear – but not ordinary fear; this is the fear arising out of love and beholding the Glory of Allāh tāālā and the cognition of the Greatness and Absolute Independence of the Lord Almighty – with an acute awareness and acknowledgement of one’s own smallness and shortcomings, one’s abject dependence on the Mercy of the Just and Almighty Allāh – that while His Mercy is Encompassing, His Wrath and punishment is terrible and fierce. We beseech His Mercy and Protection from His own Wrath.

¹⁹ *ahādīth al-riqāq*.

²⁰ Alahazrat would mention these, fearing for his own self and hoping to attain a beautiful end. Thus, are the accomplished who are not arrogant about their achievements and heedless about the Majesty of Allāh tāālā or Divine Wrath. The most sincere and faithful believer walks on a delicate balance of hope and fear of His Maker.

²¹ Recitation of Sūrah Fātiḥah and Sūrah Ikhlāṣ, by the entire congregation; the reward of which is donated to the deceased, or in case of *úrs*, to the Awliyā’a. This is the culmination of such a gathering.

Mawlānā Amjad Ālī wrote down some of it, upon the bidding of Alahazrat himself – unfortunately, these written sheets were mixed up with other papers and have not been found until now.

I have compiled some of those precious words²² that he said, as his spoken testament, on the day of *úrs*,²³ which I present to the reader.



²² Citing from memory and that which I can recall.

²³ The written record of which has since been lost.

HIS SPOKEN BEQUEST

My dear brothers!

I do not know how many more days I may remain with you.²⁴ After all, there are only three stages in life: childhood, youth and old-age. Childhood departed and youth came; and then youth departed and old-age has come; where is the fourth period that one may anticipate, look forward to, or wait for it? Only the coming of death is awaited.

Allāh táālā is Omnipotent; He may grant us a thousand such gatherings and such sessions – with all of you present and I, speaking and teaching...

But, on the face of it, any such hope has faded. At this juncture, I wish to make two bequests to you all. The first bequest is that of Allāh ﷻ and His Messenger ﷺ and the second is my own.

The First Bequest

You are the artless and naïve lambs of Muṣṭafā ﷺ and you are surrounded by wolves on all sides – seeking to lead you astray and to tempt you towards strife and tribulation.²⁵ Thus attempting to take you to hell along with them. Protect yourselves, escape and flee from them.

There have been so many sects; there are the Deobandis, the Rāfidīs, the Naturalists,²⁶ the Qadiyānis, the Chakdālwis and others. Now, there is a

²⁴ *lā adri mā baqāyi fikum.*

²⁵ *fitnah.*

²⁶ Neychari – followers of the Naturalist Sir Syed Aḥmad Khān of Aligarh, who refused to believe in miracles and other such concepts; and attempted to explain supernatural and extraordinary phenomena mentioned in the scriptures as allegories and metaphors.

new sect of Gandhians²⁷ who have assimilated [features of] all of the above. These are all wolves, waiting to pounce upon your faith. Guard your faith from their attacks.

RasūlAllāh ﷺ is a light from the Lord Almighty ﷻ. His companions²⁸ were illuminated by him; they illuminated their followers,²⁹ and who in turn illuminated their successors.³⁰ The successors illuminated the mujtahid imāms³¹ and we became radiant taking light from them. And now, we are telling you: take this light from us – it is necessary that you become illuminated by us. This light is the true and sincere love of Allāh and His Messenger, the respect and veneration due to them, the service of the friends of Allāh and to honour them and to bear enmity towards those who are enemies of Allāh and His Messenger.

²⁷ Alahazrat is talking about those who would call themselves as Muslims and were so enamoured by Mohandas Gandhi, that they admitted him and his counsel in their religious affairs and were willing to accept his opinion, even if it conflicted with Islām. It is well-known that he was a staunch polytheist, whose last words were “Hey Ram” invoking Ram, whom Hindus worship as god. If it were worldly matters, and only the issues of polity, it would not be odious – as anyway, we can cooperate and collaborate with non-Muslims. These Gandhians, Alahazrat talks of, are apparently Muslim scholars who sought to eliminate the fundamental difference between Muslims and Non-Muslims and compromise on Islamic issues to please them. See Alahazrat’s *Mahajjah al-Mu’tamanah fī Āyah al-Mumtāhanah*, in which he explains that being courteous with non-Muslims or having worldly relations with them, being just to them and peaceful cooperation is not the same as admitting them or their opinions in our religious affairs.

²⁸ *Ṣahābah*.

²⁹ *Tābiyīn*.

³⁰ *Tabā al-Tābiyīn*.

³¹ Among mujtahid imāms, four are most famous and only their schools survived: Imām Abū Ḥanīfah, Imām Mālik ibn Anas, Imām Muḥammad ibn Idrīs al-Shāfi‘ī and Imām Aḥmad ibn Ḥanbal رَضِيَ اللهُ عَنْهُمْ.

If you find anyone being disrespectful towards Allāh and His Messenger, regardless of how beloved they are to you – distance yourselves from them immediately and forsake them.

If you see someone insulting the Messenger of Allāh, in the slightest manner – regardless of how much you respect him and consider him as an elder, cast him off as you would discard a fly fallen in a glass of milk.³²

I have been saying this from an age, when I was nearly fourteen,³³ and I repeat it once again.

Indeed, Allāh táālā will make someone among His slaves to stand up for the aid and defence of His religion; but I do not know how might he be and what he may tell you. Therefore, listen to me carefully – the Proof of Allāh³⁴ has been established;³⁵ and I will not come back from my grave to tell you once more. Whoever listens to this and accepts can await radiance and salvation on Judgement Day; and he who does not accept will suffer darkness and perdition.

This bequest is on behalf of Allāh and His Messenger. Those who are present here should listen to this and accept it; and convey it to those who are not present.

³² That is, do not think twice to discard such a blasphemmer – even if he were someone you respected and venerated prior to his committing such a blasphemy, *al-iyādhu billāh*.

³³ He actually says ‘a quarter short of fourteen’, which sounds fine in Urdu idiom but may not sound proper in English, hence the translation. He is probably alluding to the age when he became a mufti and was authorised to issue legal edicts. He has himself written that he was precisely 13 years, 10 months and 5 days old at that time.

³⁴ *Ĥujjat Allāh*.

³⁵ Alahazrat is talking of issues debated in his own lifetime, hence his saying that: “I will not come back from the grave to explain it to you once again..”

The Second Bequest

The second is my own bequest [addressing the gathering:]

None of you let me suffer any harm or hardship. You folk did my chores and my work and did not let me do it. May Allāh tāālā give you all a great reward. I hope and expect that I will not suffer any pain in my grave because of you.³⁶ I have forgiven all my rights upon everyone in Ahl al-Sunnah, purely for the sake of Allāh.

And if I have trespassed upon the rights of any among you, I humbly and sincerely, with folded hands,³⁷ ask you to forgive me your rights I might have violated. It is obligatory upon those who are present here to convey this to those who are not-present and obtain forgiveness on my behalf.

[*At the close of this session, he said:*] By the Grace of Allāh tāālā, religious edicts have been issued from this house for more than 90 years. My grandfather – may Allāh’s mercy be upon him – did this service for a long time; when he passed away, in his place, he left my illustrious father – may Allāh sanctify his secret. I began sharing his work at the age of fourteen, and a few days later, I also assumed the responsibility of leading prayer.³⁸ Thus, at a very young age, I relieved him of his burden; when he passed away, he left me in his place.

³⁶ Imām Suyūfī lists a number of ḥadīth in *Sharḥ al-Ṣudūr*, among which is reported by Imām Aḥmad in Musnad and Ḥākim Tirmidhī in Nawādir al-Uṣūl and Ibn Mandah; narrated by Anas that RasūlAllāh ﷺ said: “Verily, your deeds will be presented to your relatives and family who are deceased; if they are good, they will be pleased and if otherwise, they will say: O Allāh, do not give them death until you give them guidance, just as you have guided us” [*Sharḥ al-Ṣudūr* 41/1 Cf. Musnad Imām Aḥmad]. In another ḥadīth reported by Ibn al-Mubarak from Abū Dardā’a: “Your deeds will be presented to your dead who will be pleased or unhappy [accordingly].” [*Sharḥ al-Ṣudūr*, 41/10].

³⁷ In the subcontinent, the gesture of folding hands is meant to indicate utter humility.

³⁸ In the local masjid, close to his ancestral home.

Now, I leave you three in my place. You,³⁹ Muṣṭafā Riḍā⁴⁰ and your brother Ḥasanayn⁴¹ – if you all work together, you will be able to fulfil your duty and Allāh tāālā will help you in your efforts.

[MHR:] *After this, he prayed for his survivors,⁴² for them to serve the religion and for increase in their knowledge.⁴³*

Upon these words, everyone in the gathering began to weep audibly, and the uncontrollable sobbing will be remembered the rest of my life. His hinting of his approaching demise was only not on this day; he would keep reminding of his departing until the day he passed away, with such confidence and precision that it appeared as if he were recounting the events of his death like clockwork.

I am compelled to say that just as Alahazrat ﷺ was peerless and outstanding among scholars in recent times, he was also eminent and held a position of distinction among the ranks of Awliyā'a. There are many such incidents that are testimony to that, from which, I shall now narrate a few happenings at the time of his demise.



³⁹ **MHR:** This was addressed to his elder son, my master, Shaykh Mawlānā Ḥāmid Riḍā Khān.

⁴⁰ Alahazrat's younger son.

⁴¹ The author of this compilation and Alahazrat's nephew.

⁴² These three esteemed personalities, other relatives and students.

⁴³ **MHR:** [He prayed in these words:] O Allāh, do not disgrace these frail hands that have always been raised only in supplication and to beseech You."

ANTICIPATION OF HIS OWN DEMISE

Alahazrat was staying in Bhowālī⁴⁴ in the Ramaḍān of 1339 AH. His third⁴⁵ daughter was staying in Nainitāl for treatment as she had been ill for nearly three years; her condition had become so deteriorated that many times, hope for her survival was given up. When Alahazrat came to Nainitāl for Eid prayer, he went to visit her. She complained of her suffering and that her condition had worsened. When he left, he told her: “Allāh willing, I will not suffer the wound of your parting.” Even though, her condition was more critical than his, she survived him. She passed away merely 27 days after the demise of Alahazrat, on the 23rd of Rabīʿ al-Awwal, 1340. To Allāh we belong, and towards Him is our return.

Two days before his demise, on Wednesday, he had severe convulsions; he asked my elder brother Ḥakīm Ḥusayn Ridā Khan to check his pulse, and he couldn’t find it. Alahazrat asked: ‘How is the pulse?’ Alarmed, he replied: “The pulse is absent due to weakness.”⁴⁶ Upon this Alahazrat asked: “What day is it today?” He was told that it was a Wednesday.

⁴⁴ **MHR:** There is a reason for his going to Bhowālī. Alahazrat’s concern for fulfilling obligations [*farāyid*] was in the extreme, and for this, he was willing to endure hardship to the maximum extent possible, an attribute of accomplished Awliyā’a. In the final years of his life, Alahazrat had become very weak due to various illnesses, and he was so frail that he was incapable of fasting in summer months. Yet, the fatwā he issued for himself was: The hillstation is quite cool [even in summer], and it is possible for him [Alahazrat] to fast if the weather is cool. Therefore, it became obligatory for him to go to the hillstation and fast in Ramaḍān, as he could also afford the means to do so.

⁴⁵ *Manjhli* is actually the middle-one; since Alahazrat had five daughters, it can be assumed that she is the one mentioned here. Allāh knows best.

⁴⁶ “Diminished or absent pulses in the various arteries examined may be indicative of impaired blood flow due to a variety of conditions.” [*Clinical Methods*, Hill and Smith] See: <http://www.ncbi.nlm.nih.gov/books/NBK350/>

Alahazrat said: “Friday is the day after tomorrow.”⁴⁷ And then he began to repeat *ĥasbunAllāh wa niýma’l wakīl*.⁴⁸ People of the household wished to stay awake on Thursday night, in case he needed something, but Alahazrat forbade them; when they insisted he said: “Allāh willing, this is not the night that you think it will be. Just go to sleep all of you.”

On the day of his demise, he said: “Last Friday, I went on a chair;⁴⁹ today, I may go on a couch.⁵⁰ Do not delay the Friday prayer because of me.”

Chaudhary Ábd al-Ĥamīd Khān, the headman of Sahawar⁵¹ and the author of *Kanz al-Aākhirah*, and a devotee of Alahazrat, had come to visit him some time before his demise. He told Alahazrat: “Ĥakīm Áābid Ālī Kawthar is an experienced physican in Sitāpūr;⁵² he is a proper sunni and an old friend of mine. In my opinion, we should have him summoned here.” Alahazrat replied: “It is human nature. Man keeps trying different treatments⁵³ until the last moment, and does not realise that the time for medication is over.”

⁴⁷ **MHR:** I was present at that time; and it occurred in my heart that the Imām of Ahl e Sunnat will not remain with us after this Friday.

⁴⁸ Allāh tāālā is sufficient for us; and He is the best Disposer of affairs.

⁴⁹ **MHR:** Alahazrat would go to all the five prayers to pray in congregation, even when he had become so weak that he couldn’t walk; he would be carried on a chair for the congregation. But after his return from Bhowālī, he had become extremely frail and would go to the congregation only on Fridays until the previous week.

⁵⁰ *chār pā’i*: is a bedstead or a couch; also used to mean a bier.

⁵¹ It is a town in Kasganj district of Uttar Pradesh; about 100 km from Bareilly.

⁵² Sitāpūr is a town and municipal board in Sitāpūr district in Uttar Pradesh.

⁵³ *Tadbīr* means to plan; in Urdu, it also means treatment, medicine.

On Friday, Alahazrat did not eat or drink anything. My brother Ḥakīm Ḥusayn Ridā Khān was present at his bedside. Alahazrat had a dry burp and he said: “Remember, my stomach is empty;⁵⁴ that is why this is a dry burp.” Still, he went to the toilet carried on a chair to relieve himself.

He began making preparations for his journey to the hereafter, from the morning itself. He had all the endowments concerning property, written down and completed; he donated one-fourth of his property to various charities; and the rest, he distributed to his heirs according to *endowment to children*.

Thereafter, he had his will written down, which is as follows:

⁵⁴ **MHR:** Usually, waste material will be discharged from the dead body during the ritual washing [*ghusl*]. Alahazrat had made preparation for this already by not eating or drinking anything that day, and going to the toilet to ensure that his stomach was empty at the time of death.

HIS WRITTEN BEQUEST

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿٥٥﴾ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Which was inscribed 2 hours and 17 minutes before his passing and after which, Alahazrat himself wrote the closing prayers⁵⁵ and signed the document with his own hand.

1. When the throes of death set in, remove cards, envelopes, notes and coins⁵⁶ from this hall; nothing with a picture of a living being should be here. Do not let a *junub*⁵⁷ or a menstruating woman enter this hall. Do not allow a dog inside the house.⁵⁸
2. Recite Sūrah Raád, Sūrah Yā-Sīn⁵⁹ and the immaculate *kalimah*⁶⁰ continuously in an audible voice, until I breathe my last. Do not allow a small child, who may cry, in this room.

⁵⁵ *Ĥamd o durūd sharīf*: Praise of Allāh tāālā and blessings upon the Prophet ﷺ.

⁵⁶ Because cards and envelopes with stamps carry pictures on them; currency notes and coins also have pictures of people and living things.

⁵⁷ *Junub*: A person who is ritually unclean and upon whom a ritual bath [*ghusl*] is obligatory. This is usually after intercourse, etc. It is forbidden for such a person to recite the Qur’ān or to pray or enter a masjid.

⁵⁸ This is because of the ḥadīth of Jibril ﷺ “We [angels] do not enter a house, where there are pictures [of living things] and where dogs are present” [*Bukhārī*, #5960] In another ḥadīth *junub* is also mentioned. [*Mustadrak*, #613, 1/265].

⁵⁹ Aḥmad, Ibn Abi’d Dunya Daylamī from Abū Dardā’a; Ibn Abi Shaybah, Aḥmad, Abū Dāwūd, Nasāyī, Ḥākim and Ibn Ḥibbān from Ma’āqal ibn Yasār [*Sharḥ al-Sudur*, 12/1-2].

⁶⁰ *Kalimah ṭayyibah* – or the Good Word – is the phrase that makes one a Muslim: **Lā ilāha illa’Allāh Muḥammadun RasūlAllāh**: “There is no God except Allāh, and Muḥammad is His Messenger.” لا إله إلا الله محمد رسول الله

3. After my soul has departed, close my eyes with soft hands saying: ***In the name of Allāh; and upon the religion of RasūlAllāh.***⁶¹ In the throes⁶² of death, give me very cold water – if possible ice-cold water. [After death] straighten my hands and legs saying the same.

No one should weep. Keep praying for me and for your own selves during the final moments and do not utter anything untoward or dreadful, as angels will be saying ‘Amen’⁶³ at that time. When my bier⁶⁴ is lifted, no one should utter any sound.

4. The ritual ablution after death should be according to the sunnah. If Ĥāmid Riḍā Khān⁶⁵ has fully memorised the prayers⁶⁶ mentioned in the fatāwā, let him lead the funeral prayer; if not, Mawlawī Amjad Āli⁶⁷ should [lead the prayer].⁶⁸

⁶¹ In a report by Marwadhī from Bakr ibn Ābdullāh al-Muzanī: “When the eyes of the deceased are being closed, say: *“bismillāh wa ālā millati rasūlillāh. بسم الله وعلى ملة رسول الله”*” [Sharḥ al-Ṣudūr, 12/26].

⁶² *nazā*

⁶³ A prayer that means: “O Allāh, accept and let it be thus.” Ĥākīm has reported a ḥadīth from Shaddād ibn Aws that RasūlAllāh ﷺ said: “When you are present after the death of a person, then close his eyes, as his eyes will be following his soul. And say only that which is good, because angels will be saying ‘amen’ for the prayers of the relatives of the deceased.” [Sharḥ al-Ṣudūr, 12/23]

⁶⁴ *janāzah*.

⁶⁵ Alahazrat’s elder son, Ḥujjatu’l Islām Mawlānā Ĥāmid Riḍā Khān.

⁶⁶ All those prayers are listed by the author in the end of this epistle.

⁶⁷ Mawlānā Amjad Āli, author of the Urdu encyclopedia of Ḥanafī fiqh: *Bahār e Shariāt*.

⁶⁸ It was thus said in the *Waṣāyā*, and as it happened, it was Mawlānā Ĥāmid Riḍā Khān who led the funeral prayer.

5. The funeral prayer should not be delayed, unless there is a valid *sharayī* reason. In the meanwhile, you can recite the two odes near the bier:

a. *Billions of blessings on you* ⁶⁹

b. *The Qādirī Petition.* ⁷⁰

6. Beware! Do not recite any poetic verse praising me; neither upon the bier, nor near my grave.
7. Lower me gently and very slowly in the grave. Keep reciting the same prayers and place me on my right side; support my back with soft earth.
8. Whilst the grave is being prepared, keep reciting: ⁷¹

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

اللَّهُمَّ ثَبِّتْ عِبْدَكَ هَذَا بِالْقَوْلِ الثَّابِتِ بِجَاهِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Do not take grains⁷² to the graveyard; distribute all of it here itself. Because, there will be clamour, and then they will disregard graves.⁷³

⁶⁹ *Tum pe karoron durūd, Ĥadāyiq e Bakhshish*, vol.2. See Appendix A.

⁷⁰ *Dharīāh e Qādirīyyah, Ĥadāyiq e Bakhshish*, vol.1. See Appendix B.

⁷¹ **Translation:** Glory and Praise to Allāh alone; there is no God except Allāh and Allāh is the Greatest. O Allāh! Keep this lowly slave of Yours steadfast upon the Established Word, for the sake of your Prophet – peace and blessings be upon him.

sub'ḥānAllāhi wa'l ḥamdu lillāhi wa lā ilāha ill'Allāhu waAllāhu akbar; allāhumma thabbit ūbaydaka hādha bi'l qawli'th thābiti bi jāhi nabiyyika ṣallAllāhu ālayhi wa sallam.

⁷² It is a practice to distribute grains and food to the poor before burial. Some people take it to the graveyard as well; Alahazrat advises against this.

⁷³ By scrambling for alms and causing a stampede.

9. After the grave is made, stand near the head and recite *alif-lām-mīm* until *muflīhūn*.⁷⁴ Then, stand near the feet and recite from *āmāna’rasūlu* until the end of the sūrah.⁷⁵ Then, let Ḥāmid Ridā Khān say the *adhān*⁷⁶ loudly, seven times.

Let everyone return [from the burial].

And then, a prompter⁷⁷ should repeat the *talqīn*, by retracing his steps little by little.

⁷⁴ Ibn Abī Shaybah and Marwadhī report from Shaābī that the Anṣār would recite Sūrah Baqarah at the side of their dying folk [*Sharḥ al-Ṣudūr*, 12/4]. Also: Ibn Ūmar deemed praiseworthy reciting the first and last of Sūrah Baqarah after the burial [*Jawharah* p.134]. Sūrah Baqarah, 2:1-5:

اللّٰهُ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝ ۞ اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُعِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنفِقُوْنَ ۝ ۞ اَوَلَيْسَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ وَيَاْ اٰخِرَةَ هُمْ يَقُوْنُوْنَ ۝ ۞ اَوَلَيْسَ هُمْ الْمُنْفِلِحُوْنَ ۝ ۞

⁷⁵ Sūrah Baqarah, 2:285-286:

ءَاَمِنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهٖ ۚ وَالْمُؤْمِنُوْنَ كُلُّ ءَاَمِنَ بِاللّٰهِ وَمَلٰئِكِيْهِ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا تَفَرُقُ بَيْنَ اَحَدٍ مِنْ رُّسُلِهِ ۚ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا ۚ وَإِلَيْكَ الْمَصِيْرُ ۝ ۞ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ فِىْ سَبِيْنَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا خَافَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ اَنْتَ مَوْلٰنَا فَاَنْصُرْنَا عَلٰى الْقَوْمِ الْكَافِرِيْنَ ۝ ۞

⁷⁶ The call for prayer; the *adhān* is remembrance of Allāh [*dhikr*] and it is permissible; rather, it is required to do *dhikr* during the burial for the relief of the deceased. It is also not necessary that the *adhān* is said only as a call for prayer; it is a common practice to say the *adhān* in the ear of the newborn, even though he/she is not ready for prayer yet. Similarly, it is hoped that saying the *adhān* during the burial will comfort the person in the grave. Alahazrat has written a short epistle proving that it is praiseworthy to say the *adhān* after burial named: *Yīdhān al-Ajr fī Adhān al-Qabr*.

⁷⁷ *Mulaqqin*; a person who should prompt the deceased after burial by repeating the *kalimah* and other prayers.

Then, let friends and relatives go away.

Then, for an hour and a half,⁷⁸ recite the *ṣalawāt*, near my head facing me⁷⁹ in an audible voice such that I may hear.⁸⁰

Then leave me to the mercy of The Most Merciful⁸¹ and go away.

If the trouble is bearable, two among my dear ones and friends may recite the Qur'ān⁸² and *ṣalawāt* continuously for three days and nights, taking turns, and in such a manner that I can hear, so that, Allāh Willing, my heart will grow fond⁸³ of that new place.⁸⁴

⁷⁸ Narrated by Āmr ibn al-Āṣ (رضي الله عنه) : “After you have buried me and covered my grave with earth, stand near my grave so long that a camel can be slaughtered and its meat distributed; so that I feel comforted by you and until I have finished answering the messengers [angels] of my Lord” [*Jawharah al-Nayyirah*, p.134].

⁷⁹ *Muwājahah*.

⁸⁰ It is a valid belief of Ahl al-Sunnah that the deceased can hear in their graves. Alahazrat has written a book on this topic titled *Ĥayāt al-Mawāt fī Bayāni Samāʾ al-Amwāt*.

⁸¹ *Ar'ḥam al-Rāḥimīn*.

⁸² It is recommended [*mustaḥab*] for those who visit the grave to recite the Qur'ān as much as they can and pray for them. [Imām Nawawī in his *Sharḥ al-Muḥadḍh'ḍhab* Cf. *Sharḥ al-Ṣudūr*, Chapter 51].

Our scholars [i.e., Ḥanafīs] preferred the opinion of Imām Muḥammad that it is not disliked to recite the Qur'ān near the grave; and it is permitted for people to sit near the grave and recite *Aāyat al-Kursī*, *Sūrah al-Ikhlāṣ*, *Sūrah al-Fātiḥah* etc., hoping that it will comfort the deceased [*Fatāwā Qāḍī Khān*, 1/162; also cited in *Sharḥ al-Ṣudūr*, 51/6].

⁸³ Ibn Abī'd Dunyā reports in his *Kitāb al-Qubūr* from Sayyidah Āyishah (رضي الله عنها) and she said that RasūlAllāh (ﷺ) said: “When a man visits the grave of his brother and sits near him, he feels comforted and answers [his *salām*] until he rises [to leave].” [*Sharḥ al-Ṣudūr*, 38/1].

⁸⁴ **MHR**: Ever since Alahazrat passed away, the Qur'ān was recited audibly until the ritual washing [*ghusl*]; then, for three days and nights, the Qur'ān was recited without a break, near his headstone [facing him].

10. Do not put any shawl or an expensive thing or covering on my bier; strictly abstain from doing anything against the sunnah.
11. Do not give food from my *fātiḥah*⁸⁵ to the rich; it should be given only to the poor⁸⁶ – and that too with esteem, kindness and courtesy; not with scorn and condescension.
12. If it is agreeable for my dear ones, in the *fātiḥah*, send the following things [to the poor] twice or thrice a week:
 - i. Milk Ice-cream, home-made, even if it is from buffalo milk.

⁸⁵ It is a valid belief of the Ahl al-Sunnah, that reward of good deeds can be donated to the deceased known as *Yiṣāl al-Thawāb*. Imām Ṭahāwīy in his *ʿAqīdah al-Ṭahāwīyyah*, says: “Prayers of the living and charity will benefit the deceased.”

وفي دعاء الأحياء وصدقاتهم منفعة للأموات

The simplest and the easiest form of such a good deed is reciting the *fātiḥah*, the first chapter of the Qur’an, the merits of reciting which are well-known. Prayers, good deeds, recitation and charity for donating the reward to the dead is known, in general, as *fātiḥah*. Wahābis and Deobandis consider it a bidāh, and make shrill noises about it, which led Mawlānā ʿAbd al-Samīy Rampūrī to write a book *Anwār al-Sāṭiāh*; another Sunni shaykh, Mawlānā Ḥājī Imdādullāh Makkī wrote an epistle *Fayṣlah e Haft Mas’alah* explaining the permissibility of these acts. Alahazrat, has also refuted the inane arguments of those who oppose this in many fatāwā and notably in his *Ḥujjah al-Fāyīḥah li Ṭīb al-Ta-āyyuni wa’l Fātiḥah*.

⁸⁶ **MHR:** Alahazrat was among those pious and righteous folk [*abrār*] who are praised in the verse:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلذَّكَاءِ وَٱلْمَحْرُورِ

And in their wealth, they have a portion for the poor and the deprived [Sūrah Dhāriyat, 51:19].

He loved the poor; he was kind to them and helped them all his life; even at the time of his death, he remembered them in his will. He wished that the foods that he relished, should be enjoyed by the poor even after his passing. Such are the kindhearted, the noble.

- ii. Chicken Biryānī
- iii. Chicken Pulāo
- iv. Shāmī Kabāb, even if it is from goat's meat
- v. Parathas and Cream
- vi. Fīrīnī
- vii. Thick gravy of white lentils with garlic etc., for seasoning and garnishing
- viii. Meat-filled Katchūrīs
- ix. Apple Juice
- x. Pomegranate Juice
- xi. Soda bottles (Carbonated or Sparkling Water)
- xii. Milk Ice-cream⁸⁷

If it is possible to send only one of these, then do so; or howsoever is convenient to you – but only if it is not a hassle and is agreeable to you; do not feel compelled to do so just because of my writing here.

13. Ĥāmid Riḍā Khān has some misgivings about Nanhe Miyāñ⁸⁸ - may Allāh tāālā keep him safe. I have inquired into them and learned that

⁸⁷ **MHR:** Alahazrat was told that he had already listed milk ice-cream; the younger mawlānā [Muṣṭafā Riḍā Khān] said that it was already listed; Alahazrat replied, “Write it once again. I hope from my Lord, that the first thing that He will grant me will be an ice-cold dessert.” Incidentally, someone brought milk ice-cream [for charity] before the burial, and of his own volition without having been informed beforehand.

⁸⁸ Mawlānā Muḥammad Riḍā Khān, the youngest brother of Alahazrat.

all those [allegations] are incorrect; and [consequently,] those rulings are all untenable.

I say this as *sharayī* ruling, not as a concession to him;⁸⁹ this is because of a misunderstanding on the part of [Ĥāmid Ridā].

It is obligatory for [Ĥāmid Ridā] to be obedient to him and love him; and it is necessary for [Nanhe Miyāñ] to be kind and affectionate towards him.

My soul will be displeased by whoever does contrary to this.

14. Ridā Ĥusayn,⁹⁰ Ĥasanayn⁹¹ and all of you⁹² should remain united and love each other; be adherent to the shariāh to the farthest extent possible; and be steadfast upon my religion and my creed,⁹³ which is evident from my books, as it is an obligation [*farḍ*] more important than any other obligation.

May Allāh tāālā give guidance.

⁸⁹ I.e., Nanhe Miyāñ.

⁹⁰ **MHR:** Ridā Ĥusayn is my esteemed elder brother Ĥākim Ĥusayn Ridā Khān, who had been attending Alahazrat for a very long time; and was his physician until the very end. When Alahazrat returned from the hillstation, some wellwishers suggested that he should try changing his physician. Alahazrat cited a Hindi proverb: “A jogi is a beggar at home and a saint abroad” and he said: “Ever since he has started his treatment, no medicine of his has caused me any harm; he is a resident doctor and therefore, nobody realises his real worth nor gives him his due. I don’t think there is any need to change the physician or the medicine.”

⁹¹ The author of this work and Alahazrat’s nephew.

⁹² Including his sons, Mawlānā Ĥāmid Ridā Khān and Mawlānā Muṣṭafā Ridā Khān.

⁹³ *merā dīn o madh’hab*: That is Islām and Ahl al-Sunnah.

Farewell and salutations of peace.⁹⁴

This will was inscribed on Friday, the 25th Şafar, 1340, at 12:21 PM.

Signature: This poor person, Aĥmad Riđā, may Allāh forgive him.

Affixed by his own hand, fully aware and in full possession of all his faculties. And Allāh táālā is Witness to this.

Praise be to Him and blessings and peace upon the Intercessor of sinners; and upon his pure progeny, his honourable companions, his son [*Ghawth al-Aázam*] and his blessed nation, until Judgement Day.

All praise be to Allāh, the Lord-Sustainer of the universe.⁹⁵



⁹⁴ *wa's salām* – it is intended to mean farewell, a parting salutation of peace.

⁹⁵ This was the last prayer – in fact, the last thing that he wrote; he did not write anything else after this.

THE REVIVER OF THE PRESENT CENTURY⁹⁶

Alahazrat – may Allāh be pleased with him – has himself identified the chronograms for the year of birth and the year of death, which is pertinent to mention here. I think it is most appropriate to cite the [biographical] essay by Mawlānā⁹⁷ Sayyid Muḥammad Ashrafi⁹⁸ in full, which also discusses chronograms.

Imām al-Hudā Ābd al-Muṣṭafā Aḥmad Ridā⁹⁹ رَحْمَةُ اللَّهِ

It is in the ḥadīth:

Verily, Allāh will send for this nation, at the head of every century, a [person] who will revive their religious affairs.

This is reported by Abū Dāwūd in his *Sunan*, Ḥasan ibn Sufyān in his *Musnad*, Bazzār in his *Musnad*, Ṭabarānī in *Mújam al-Awsaṭ*, Ibn Ādī in *Kāmil*, Ḥākim in *Mustadrak*, Abū Nuʿaym in *Ḥilyah*, Bayhaqī in *Madkhal*, among other ḥadīth scholars. Shaykh Badruddīn Abdāl says in his work, *Al-Murḍīyyah fī Nuṣrati Madh’hab al-Ashʿariyyah*, explaining this ḥadīth:

Know that the Reviver [mujaddid] is known by accompanying information – one should see how much his knowledge has benefitted the people. The Reviver is an extraordinary scholar of both external knowledge and subtle knowledge; a gnostic, one who aids the sunnah and refutes bidāh.

⁹⁶ This was written in the 14th century and titled: *Mujaddid-e-Miat-e-Hāzirah*.

⁹⁷ *Makhdūmī Ālī Janāb Ṣāhibzādah*: he who deserves my service, my master, the exalted son of a Noble Personage.

⁹⁸ *Muḥaddith-e-Aʿẓam-e-Hind*, Mawlānā Sayyid Muḥammad Ashrafi Kichauchawī, is the father of Mawlānā Sayyid Madanī Miyañ.

⁹⁹ Leader of guidance, servant of Muṣṭafā, Aḥmad Ridā. Allāh’s mercy upon him.

Imām Jalāluddīn Suyūṭī says in *Mirqāt al-Şūūd Sharḥ Sunan Abi Dāwūd*:

It is essential that the person sent at the turn of the century [as a reviver, a *mujaddid*] should be an eminent and well-known personality; someone who is recognised as an authority; and thus has every reviver [*mujaddid*] in the previous centuries been; that he was a distinguished and acclaimed scholar at the close of the previous century, in his own lifetime.¹⁰⁰

The ḥadīth gives the good news that a reviver¹⁰¹ will be sent in every century. Scholars have informed us that such a scholar be distinguished and become well-known at the close of the previous century and at the beginning of the next century, he would be considered as the pre-eminent authority in Islamic sciences.

Come, let us appraise our times: we are nearly in the middle of the 14th century and our *mujaddid* should have been born in the previous century, and should be well-known and considered as an authority by Islamic scholars, as indicated by Állāmah Badruddīn Abdāl and Imām Suyūṭī.

Come, let us find him.

There is no need for us, to soar in the sky or roam the earth to find him. It is sufficient for us to inquire in the one-quarter of the earth that is inhabited; and that too in Islamic lands, and in the courtyard of scholars. Our sights soar beyond India, across the sea, to the centre of our religion, Islām, and begins to scan the streets of the two blessed cities of Makkah the Exalted and Madīnah the Magnificent – may Allāh tāālā increase the honour and reverence of these two blessed sanctuaries.

¹⁰⁰ *Mirqāt al-Sūūd*, Suyūṭī.

¹⁰¹ Scholars have clarified that there can be many revivers [*mujaddidīn*] in the same century; but certainly, there will be at least one, hence the statement.

[Our sight] grabs the draping of the Kábah and earnestly beseeches Allāh táālā: “O, our Creator, our Absolute Master جَلَّوَعَزَّ, show us our guide, reveal to us our religious leader”.

Then [our sight] respectfully stands in the presence of the blessed tomb of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and says: “O master of both worlds – blessings of Allāh and salutations be upon you – inform us of the person you gave us glad tidings of, and we shed a few tears in plea.

Praise be to Allāh, our prayers have been accepted.

The sound mind takes us to the gathering of scholars and honourable muftis, the noble imāms of the Two Sanctuaries; and throws us in the feet of these scholars of Islām. We are silent and speechless – and we suddenly see that there is a reliable and trustworthy¹⁰² epistle in their hands, and they are praising someone in these words:

Scholar – expert master – experienced teacher – treasure of subtleties whose words are words of the elect – he who unlocks the outer and inner complexities of the treasury of knowledge – the sea of virtues – the coolness of eyes to the reliable scholars – the imām – the leader – the shining star - the unsheathed sword for the enemies of islām – venerable teacher – famed – well-known – our master – prominent personality – the reservior [of knowledge] – he of numerous virtues – the intrepid – he with strong determination – the brilliant – wise – an ocean without a shore – noble, honourable – the intelligent – pure – our helper, our master – discerning – of praiseworthy traits – peerless – unique in his age – the scholars of Makkah testify to his attributes...

¹⁰² This is word play in original urdu, alluding to the epistle: *Mútamad al-Mustanad*, which was presented to the scholars of Ĥaramayn who attested it and praised its author, Alahazrat in words the Shaykh mentions shortly.

The Mujaddid of this¹⁰³ century – outstanding scholar – one of immense understanding – he, whose praiseworthy qualities are numerous – whose greatness is obvious – whose works in Islamic sciences (principles, fundamental sciences and other branches)¹⁰⁴ are plentiful – it is difficult to describe his expertise – a towering mountain of knowledge – one endowed with a powerful tongue – one who had mastered all branches of knowledge – an expert in Arabic – the reviver of religion – the heir of the Prophet ﷺ – the chief of scholars – the source of pride for scholars – the centre of learning – the shining star in the firmament of sciences – the helper of muslims and their defender – the aider of the shari’ah – the remnant of the accomplished scholars – the pride of elder scholars – an accomplished ocean [of knowledge] – the reliable support – the researcher – the true waliy – the sun of gnosis – one who has done many favours – the honourable – the sea of gnosis – he who is steadfast and performs obligations and supererogatory deeds copiously – he with a praiseworthy character – he whose every act is likeable – just – a practising scholar – one with high aspirations – extraordinary – among the special slaves of Allāh táālā – the pious worshipper – the ascetic – the gnostic – the erudite.

May I be sacrificed upon this master of mine – may my parents be sacrificed upon him – the defender of sunnah – the vanquisher of bid’ah, we wished to see a famous scholar and we found him – he who is the helper of the sunnah and the Ahl al-Sunnah; an unsheathed sword for heresies and heretics and a tall mountain of knowledge – the sea of accomplishment – the centre of learning [an authority] and leader of Muslims – we found his mark who is also a scholar of inner aspects and

¹⁰³ The fourteenth century of the Islamic era.

¹⁰⁴ *Uṣūl o furūū*

the sea of gnosis; one among the chosen slaves of Allāh, he of high determination.

Rather, we found him who is termed by scholars as the **Mujaddid**, the reviver of religion in this century.

May the eyes of heretics be blinded and dust sprayed in the eyes of the jealous, [this great man] is the same person who was born in a noble household in the year 1272 AH and in 1285, at the age of 13 years he began to rise and rose to such heights that he became the crown of knowledge and assumed the responsible position of being a mufti.

For nearly 20 years thereafter, he flooded the thirteenth century with his knowledge, fatāwā and books which were acknowledged by scholars among Arabs and Non-Arabs. In the year 1324, he ascended to such heights, that scholars from India, Sindh, Afghanistan, Turkey, Iraq, Ḥijāz – especially the Two Sanctuaries acknowledged his greatness and showered him with titles and praise which have been mentioned earlier. [See the book *Ḥusām al-Haramayn*].

Shall I tell you who this Mujaddid is?

Listen carefully – he is the same mufti who extracted¹⁰⁵ the year of birth from the following verse [1272]:

أَوَلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

Allāh has inscribed faith in the hearts of those [people]
and aided them with a spirit from Him.¹⁰⁶

¹⁰⁵ This is meant as an exhortation and as a statement of mission and vision for oneself. That is, to aspire to live one's life according to the description of the Qur'ānic verse from which the year of birth is extracted. Allāh tāālā knows best.

¹⁰⁶ Sūrah Mujādilah, 58:22. When letters of the *āyah* are added by *abjad*, the sum is 1272.

Do you know who is referred to, by the pronoun “those”? The first part of this Qur’ānic verse describes them:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ¹⁰⁷

You will not find a people who have faith in Allāh and the Final Day, bearing affection for those who oppose Allāh and His Messenger, even if they are their fathers or their sons or their brothers or their relatives.¹⁰⁷

Now let us glance at the life of our commended imam and glance upon his refutation of disbelievers, apostates and heretical sects – you will be compelled to agree that the description of this verse fits him perfectly.

Let us look at the last part of this verse:

وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿١٢٨﴾

He will make them enter gardens in which streams flow underneath, and they shall abide in them forever. Allāh is pleased with them, and they are pleased with Him. This is the party of Allāh. Listen, indeed, only the party of Allāh is successful.¹⁰⁸

Tell me, who is that Mujaddid who deserves to be considered the gladdening in this *āyah*; such that if the lām-alif in u-lāyika is expressed separately,¹⁰⁹ it adds up to 68 – which is an indication of his age.¹¹⁰

¹⁰⁷ Sūrah Mujādilah, 58:22.

¹⁰⁸ Ibid.

¹⁰⁹ In the word أُولَئِكَ according to rules of abjad, you would count alif-wāw-lām-yā-kāf (1+6+30+10+20 = 67) but if you express the alif (which is elongated) it adds one more making the sum as 68.

¹¹⁰ Alahazrat’s age at the time of his passing was 68.

Now imagine our commended imām in the place of “those” mentioned in the *āyah* and by the aid of Allāh, you can tell us who that believer of sixty-eight years and the mujaddid is.

May the heretics perish, and the jealous be disgraced – after subduing his enemies by the brilliance of his knowledge and greatness; after helping Islām and Muslims for 55 years, and reviving this religion, the imām passed away in 1340 at the age of sixty-eight, on the 25th of Şafar, on Friday, a blessed day. To Allāh we belong and towards Him do we return.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Let me tell you about the Reviver of Faith, the Mujaddid, who identified the year of his passing in the hillstation of Bhowālī, four months and 20 days prior to his demise – in this Qur’ānic verse:

وَيُطَافُ عَلَيْهِمْ بِذَاتِ زَيْتُونٍ مِّنْ نَّحْنُ وَكَوَاكِبِ

And will be passed amongst them, vessels of silver and cups¹¹¹

The glad tidings in this verse are for the immensely pious and righteous Muslims [*abrār*]. In *Madārik*, the definition of *abrār* is:

They are the truthful, with utmost sincerity in their faith or such [pious] people who do not hurt a fly, nor do they harbour evil.¹¹²

Once again, study the life of our commended imām, and you will be compelled to accept that such a truthful and honest, such an effacer of falsehood and evil, such a man who didn’t hurt anyone without a shara’yī reason¹¹³ is none other than [Alahazrat].

¹¹¹ Sūrah al-Insān, 76:15.

¹¹² *Madārik al-Tanzīl*, Imām Nasafi, explaining the term in a previous verse, 76:5.

¹¹³ Certainly, his refutations hurt the heretics; but this was a valid reason.

Alahazrat also mentioned that the above *āyah*, if recited without the *wāw*, gives 1334, the year of death of *Khātam al-Muḥaddithīn* Mawlānā Waṣīy Aḥmad Sūrātī – may Allāh sanctify his secret. Both chronograms are in this manner:

1334: **بُطَافٌ عَلَيْهِمُ ثَانِيَةٌ مِّنْ فَضْلِهِ وَأَكْرَابُ**

1340: **وَبُطَافٌ عَلَيْهِمُ ثَانِيَةٌ مِّنْ فَضْلِهِ وَأَكْرَابُ**

The conjunction¹¹⁴ also informs us of the mutual affection and geniality [between these two scholars] which is not hidden from those who have seen them together.

Shall I tell you about such a sincere believer, who is the Mujaddid? He, whose death has caused darkness in among Arabs and Non-Arabs; and a thousand works on him will keep his memory alive, by the Help of Allāh. He has left this abode for another; but his support and his help will always remain with Muslims and Islām, Allāh Willing.

Shall I tell you who that Mujaddid is?

Common Muslims say about him: “Our Imām has departed.” And the scholars of Islām say: “The Reviver of this century has departed.” The Sufi shaykhs who are guides say: “The Spiritual Pole of guidance has been taken away.”

Shall I tell you who that Mujaddid is?

Whose death caused everyone who heard it to fall silent and they began to pray for him, and ask for blessings for his sake. When my honourable father – may Allāh tāālā extend his benevolent shadow – heard, he said:

¹¹⁴ The *wāw* in the second example; *ātf* in Arabic means a conjunction; and it also means affection, warm-heartedness.

رحمة الله تعالى عليه

Mercy of Allāh tāālā upon him

When I examined this, I found that it gives the date of his passing: 1340. Now, I will tell you the name and the titles of that praised one; while you can say and keep saying: “Mercy of Allāh tāālā upon him”, when I say: ¹¹⁵

إمام الهدى عبد المصطفى أحمد رضا عليه الرحمة

Imām of guidance, the slave of Muṣṭafā, Aḥmad Ridā, Mercy upon him



¹¹⁵ This phrase gives the Gregorian date of the passing of Alahazrat, 1921.

Note: This is a eulogy in prose, and has rhetorical elements. A disciple has poured his raw emotions and expressed his sincere feelings in this essay, after the departing of his beloved and greatly admired teacher. I have translated it as best as I could manage; yet, some expressions of praise sound best in their original Urdu, and the language employed is rather ornate, which is difficult to translate. I have conveyed the approximate meaning in a few places, as I was forced to sacrifice stylish expressions for a coherent sentence.

Another issue is that of chronograms. No one says that these chronograms are definitive and absolute. It is just that one hopes and expects from the Lord Almighty and in a *ḥadīth qudsī*: Allāh tāālā says: “***I am near my slave, just as he expects Me to be.***” [Bukhārī, #7405]. These chronograms derived from the Qur’ānic verses [as ‘extracted’ by Alahazrat himself] are a form of that hope and expectation. It is mentioned in a *ḥadīth*, that RasūlAllāh ﷺ would be pleased at auspicious signs and he liked good names; and did not regard anything as an evil portent [*ṭiyarah*] or ill-omen [*Musnad Imām Aḥmad*, et al]. In another narration, when asked about auspicious signs [*fa’al*], he ﷺ replied: “It is a good word [*kalimatun ṣāliḥah*] that you hear.” [Ṣaḥīḥ Bukhārī, #5756]. Ibn Ḥajar says that *fa’al* is permitted as it is good expectation [*ḥusn ḥann*] from Allāh and *ṭiyarah* is disliked as it is contrary to it, and is an evil portent [*Fat’h al-Bārī*, 13/187]. Similarly, the ‘glad tidings’ in these verses are on account of *ḥusn ḥann* and are thus acceptable. Allāh tāālā knows best.

EVENTS BEFORE AND AFTER HIS DEMISE

He dictated his will and thereafter, he himself acted upon it. He would look at the watch and accordingly, give instructions on doing certain tasks. At 1.56 PM, he asked the time and he was told. He said, open the clock and keep it in front of me. Suddenly, he said: “Remove these pictures – what are pictures doing here?”

Even as the thought occurred to me as to ‘Which pictures?’ he said: “These [post]cards, envelopes, currency notes and coins”.

After a while, he told our esteemed elder brother¹¹⁶ Mawlānā Ĥāmid Ridā Khān to do wuḍū and bring the Qur’ān. While he was gone, he told my dear brother Mawlānā Muṣṭafā Ridā Khān: “What are you doing just sitting around?”¹¹⁷ Recite the Sūrah Yā-Sīn and Sūrah Raād”.

Now, only a few minutes remained of his blessed life, and both chapters of the Qur’ān were being recited – he was listening to them attentively. Wherever he felt like it was not recited properly, or he did not hear well, or a mistake [of *fat’hah* or *kasrah*] occurred at that time,¹¹⁸ he corrected it or asked it to be recited again.

¹¹⁶ That is, his cousin.

¹¹⁷ Muftī-e-Aāzam-e-Hind, Mawlānā Muṣṭafā Ridā رحمہ اللہ is himself an accomplished wali; at this hour, the impending demise of his beloved father might have caused such agony and distress that he was probably silent with grief. This command of his esteemed father, should not mean that he was sitting idle doing nothing.

¹¹⁸ Again, enemies may jeer that such accomplished scholars could not recite Yā-Sīn properly; but such an objection can be made only by a heartless brute. Imagine one’s father, teacher, shaykh, imām, whom one loves immensely is departing forever; it is natural for one to lose focus and commit mistakes. Hence the author’s emphasis: “at that time.”

At this time Sayyid Maḥmūd brought a Muslim doctor named Āāshiq Ḥusayn; there were some more people accompanying them – he answered the *salām* of everyone who saluted him, and he shook hands of the Sayyid by extending both his hands.¹¹⁹

The doctor wanted to ask Alahazrat about his health, but it was too late – Alahazrat had already turned towards the Absolute Healer,¹²⁰ and he did not say anything about his sickness or treatment. Rather, he began to recite prayers [from the sunnah] that one says when starting on a journey; he recited all of them, and more prayers than usual and then recited the *kalimah ṭayyibah* completely until he could say no more. When he breathed his last, and his lips stopped moving and the *dhikr* stopped, a ray of light flickered upon his face – like the rays of sun flash in a mirror; and upon this, the radiant and lightsome soul of that blessed master soared away, leaving behind his chaste body.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Alahazrat himself had said in those days: “When he ﷺ appears for a moment, and when one only glances at him ﷺ – such a person will leave this world in such eagerness [to behold him] that he will not even realise how he left..”¹²¹

¹¹⁹ Such was his love of sayyids, that even in his last moments, in spite of his weakness, illness and at the threshold of death – he greeted the sayyid.

¹²⁰ *Ḥakīm e Muḥlaq*

¹²¹ As Alahazrat has said:

**wāṣṭā pyāre ka aysā ho ke jo sunnī marey
yūñ na farmāyeñ tere shahid ke woh fājir gayā**

For the sake of the beloved, let it be thus, that a man who dies as a Sunni
Those who witness will not say: “There goes the sinner”

On the 25th of Şafar, 1340, exactly at the time of Friday prayer, I witnessed with my own eyes, that the beloved ones of Allāh, leave this world with happiness.¹²² Those final moments when the throes of death set in, are very grave indeed; [it has been observed] upon the faces of some people that they are bewildered – or at least some are saddened and worry cast upon their faces. After all this is the parting of two old friends – the body and the soul.

But, with Alahazrat, we saw happiness and joy on his face, instead of anxiety and sorrow. He had already received¹²³ glad tidings before he met his Beloved. The blessed [final] moments are close, all his relatives and dear ones are present – but he does not look at anyone. Because, he is turning back towards Him, who is more Beloved than anyone else and only He is to be truly loved, in reality.¹²⁴



¹²² This is a memorable couplet of Alahazrat, which is an apt and accurate description of his own departing:

**ārsh par dhūmeñ macheñ woh mu'min e şālīf milā
farsh se mātām uthey woh ṭayyib o ṭāhir gayā**

There is rejoicing on the Throne: we found a righteous and pious believer
There is mourning on earth, and they bewail: the pure and immaculate has departed

¹²³ The author says this in hope and good expectation of Allāh tāālā; just as we do along with him. In-shā' Allāh.

¹²⁴ As said in the Qur'an [Sūrah Baqarah, 2:165]: وَالَّذِينَ آمَنُوا أَكْثَرُ حُبًّا لِلَّهِ

And believers love Allāh exceedingly [more than anyone else].

THE FUNERAL

Prominent scholars and honourable sayyids were present at the time of his ritual washing.

Sayyid Azhar Ālī dug the grave; and Mawlānā Amjad Ālī led the washing as stipulated in his will and Ĥāfiẓ Amīr Ĥasan Murādābādī helped him. Mawlānā Sayyid Sulaymān Ashraf, Sayyid Maḥmūd Jān, Sayyid Mumtāz Ālī and my esteemed uncle Mawlānā Muḥammad Riḍā Khān poured water during the washing.

This servant, my brother Ĥakīm Ĥusayn Riḍā Khān, Liyāqat Ālī Khān Riḍawī and Munshī Khudā-Yār Khān Riḍawī carried water.

Mawlānā Muṣṭafā Riḍā Khān, in addition to doing various things during the washing was also helping people to memorise prayers [*duāā*] for the funeral.

My master, Mawlānā Ĥāmid Riḍā Khān applied camphor on the parts that touch the earth during prostration;¹²⁵ Mawlānā Sayyid Naʿīmuddīn Murādābādī spread open and straightened the shroud.

I have written these names and their tasks according to my memory – if I have forgotten anyone or mixed up their task with that of others, I request them to forgive me.

At the moment of washing, a person arrived who had returned from Ĥajj and come to meet Alahazrat; he had brought Zamzam water and perfume from the Blessed Madīnah among other gifts. This Zamzam was used to moisten the camphor and his departing garment was made fragrant with this perfume, a present from Madīnah.

¹²⁵ That is, the forehead, the bridge of the nose, the palms, the knees and the toes.

May we sacrificed upon the King of Madīnah ﷺ - he had this royal gift sent for his servant, which reached at the right time. He thus departed [for his meeting with him ﷺ] perfumed with the fragrance of Madīnah.

After the washing [*ghusl*] ladies of the household were permitted to visit him for the last time; thereafter there was a huge crowd of men outside. I have never seen such an emotion-charged atmosphere among the crowd. People were trampling upon one another in an eagerness to shoulder his blessed bier – people were overcome with grief and became frantic, and whosoever could reach the bier did not want to leave despite the push and the rush. On this day, even Rāfidīs, Naturalists even Gandhians came to attend his funeral. One Rāfidī, shoving and jostling, finally reached the bier – a Sunni prevented him and said: “Alahazrat refuted you people all his life, I will not let you touch his bier.” The man implored: “Brother, where will I get this chance again, do not stop me, at least on this day.”

The bier was carried by at least twenty people at any given time. It was not possible for the funeral to be held in any mosque¹²⁶ in the city and therefore it was decided for the funeral to be held in the *Eidgah*.¹²⁷ Even though there was no announcement that a particular route will be taken to reach the *Eidgah*, women on the terraces and men on the roads were lined either side of the road, waiting to have a glimpse of the final journey of the Imām of Ahl e Sunnah.

After the funeral prayer, people were allowed to see the imām for the last time – and on the way back from the *Eidgah* [to the burial] many people viewed him. The eulogy: “Billions of salutations upon you” written by him was recited all along, according to his will.

¹²⁶ It must be noted that funeral prayer inside the masjid is not permissible; here it means that they would take it to the mosque, and prayer would be held in the courtyard.

¹²⁷ Open ground where Eid prayer is held.

PRAYERS FOR THE FUNERAL ACCORDING TO HIS BEQUEST

1. Allāhumma'ghfir li-ḥayyinā wa mayyitinā wa shāhidinā wa ghāyibinā wa ṣaghīrinā wa kabīrinā wa dhakarīnā wa unthānā. Allāhumma man aḥyaytahu minnā fa-aḥyihī āla'l islāmi wa man tawaffaytahu minnā fa tawaffahu āla'l imān. Allāhumma lā taḥrimnā ajrahū [**ajrahā**]¹²⁸ wa lā taftinnā baādahū [**baādahā**].¹²⁹
2. Allāhumma'ghfir lahū [**lahā**] wa'rḥamhū [**wa'rḥamhā**] wa āāfihi [**āāfihā**] wa'āfu ānhu [ānhā] wa'krim nuzulahu [nuzulahā] wa wassiý mad-khalahu [mad-khalahā] wa'ghsilhu [wa'ghsilhā] bi'l mā'yi wa'th thalji wa'l baradi wa naqqihi [**naqqihā**] minā'l khaṭāyā kamā naqqayta'th-thawba'l abyāda minā'd danasi wa abdil'hu [**abdil'hā**] dāran khayran min dārihi [**dārihā**] wa āhlan khayran min ahlihi [**ahlihā**] **wa zawjan khayran min zawjihi**¹³⁰ wa ad'khil'hu [**ad'khil'hā**]'l-jannata wa aýidh-hu [**aýidh-hā**] min ádhābi'l qabri wa min fitnati'l qabri wa ádhabi'n nār.¹³¹
3. Allāhumma ábduka [**amatuka**] wa'bnu [**wa bintu**] amatika yash'hadu [**tash'hadu**] an lā ilāha illā anta waḥdaka lā sharīka laka wa yash'hadu [**tash'hadu**] anna Muḥammadan ábduka wa

¹²⁸ This altered wording in parantheses should be used for women.

¹²⁹ Reported by Imām Aḥmad, Abū Dāwūd, Tirmidhī, Nasāyī, Ibn Ḥibbān, Ḥākim: narrated by Abū Hurayrah ﷺ; Reported by Imām Aḥmad, Abū Ya'ālā, Bayhaqī and Saýid ibn Manṣūr in his *Sunan*: narrated by Abū Qatādah ﷺ.

¹³⁰ This phrase should not be read in the funeral of women.

¹³¹ Reported by Muslim, Tirmidhī, Nasāyī, Ibn Mājah, Abū Bakr ibn Abī Shaybah: narrated by Áwf ibn Mālik.

- rasūluka. Aṣbaḥa faqīran [aṣbaḥat faqīratan] ilā raḥmatika wa aṣbaḥta ghaniyyan án ádhābihi [ádhābihā] takhallā [takhallat] mina'd dunyā wa ahlihā in kāna [kānat] zākiyan [zākiyatan] fa-zakkihi [fa-zakkihā] wa in kāna [kānat] mukhṭi-an [mukhṭi-atan] fa'ghfir lahu [lahā]. Allāhumma lā taḥrimnā ajrahu [ajrahā] wa lā tuḍillanā baádah [baádahā].¹³²
4. Allāhumma hādha ábduka ibnu [hādhihi amatuka bintu] ábdika ibnu [bintu] amatika māḍin fihi [fiḥā] ḥukmuka khalaqtahu [khalqtahā] wa lam yaku [taku] shay'an madhkūrā, nazala [nazalat] bika wa anta khayru manzūlin bihi. Allāhumma laqqin'hu [laqqinhā] ḥujjatahu [ḥujjatahā] wa alḥiqhu [alḥiqhā] bi nabiyyihi [nabiyyihā] Muḥammadin ṣallAllāhu tāālā álayhi wa sallam. Wa thabbit'hu [thabbit'hā] bi'l qawli'th thābiti fa-innahū [innahā] iftaqara [iftaqarat] ilayka wa'staghnayta ánhu [ánhā] kāna yash'hadu [kānat tash'hadu] an lā ilāha ill'Allāh fa'ghfir lahu [lahā] wa'rḥamhu [wa'rḥamhā] wa lā taḥrimnā ajrahū [ajrahā] wa lā taftinnā baádahu [baádahā]. Allāhumma in kāna [kānat] zākiyan [zākiyatan] fa-zakkihi [zakkihā] wa in kāna [kānat] khāṭian [khāṭiatan] fa'ghfir lahu [lahā].¹³³
5. Allāhumma ábduka [amatuka] wa'bnu [wa bintu] amatika iḥtāja [iḥtājat] ilā raḥmatika wa anta ghaniyyun án ádhābihi [ádhābihā] in kāna [kānat] muḥsinan [muḥsinatan] fa-zid fī iḥsānihi [iḥsānihā] wa in kāna [kānat] musīy'an [musīy'atan] fa tajawaz ánhu [ánha].¹³⁴

¹³² Reported by Ḥākim; narrated by Ibn Ábbās ؓ.

¹³³ Narrated by Amīr al-Mu'minīn Áli ؓ.

¹³⁴ Reported by Ḥākim; narrated by Yazīd ibn Rukānah ؓ.

6. Allāhumma ábduka [amatuka] wa'bnu [bintu] ábdika kāna [kānat] yash'hadu [tash'hadu] an lā ilāha ill'Allāhu wa anna Muḥammadan ábduka wa rasūluka ṣallAllāhu táālā álayhi wa sallam; wa anta aálamu bihi [bihā] minnā; in kāna [kānat] muḥsinan [muḥsinatan] fa zid fī iḥsānihi [iḥsāniḥā] wa in kāna musīy'an [kānat musīy'atan] fa'ghfir lahu [lahā] wa taḥrimnā ajrahū [ajrahā] wa lā taftinnā baádah [baádahā].¹³⁵
7. Aṣbaḥa [aṣbahat] ábduka [amatuka] hādha [hādhihi] qad takhallā [takhallat] áni'd dunyā wa tarakahā [tarakat'hā] li-ahlihā wa'ftaqara [wa'ftaqarat] ilayka wa'staghneyta ánhu [ánhā] wa qad kāna [kānat] yash'hadu [tash'hadu] an lā ilāha ill'Allāhu wa anna Muḥammadan ábduka wa rasūluka ṣallAllāhu táālā álayhi wa sallam. Allāhumma'ghfir lahu [lahā] wa tajāwaz ánhu [ánhā] wa alḥiqhu [alḥiqhā] bi nabiyyihi [bi nabiyyihā] ṣallAllāhu táālā álayhi wa sallam.¹³⁶
8. Allāhumma anta rabbuhā wa anta khalqatahā wa hadaytahā li'l Islām; wa anta qabaḍta rūḥahā wa anta aálamu bi sirrihā wa álániyyatihā ji'ynā shufāa'a fa'ghfir lahā.¹³⁷
9. Allāhumma'ghfir li-ikhwāninā wa akhawātinā wa aṣliḥ dhāta bayninā wa allif bayna qulūbinā; Allāhumma hādha [hādhihi] ábduka [amatuka] **fulān ibn fulān**¹³⁸ wa lā naálamu illā khayrā. Wa anta aálamu bihi [bihā] minnā fa'ghfir lanā wa lahu [lahā].¹³⁹

¹³⁵ Reported by Ibn Ḥibbān; narrated by Abū Hurayrah ؓ.

¹³⁶ Reported by Abū Yaálā through an authenticated chain [*sanadin saḥīḥ*] narrated by Sa'yid ibn al-Musayyib from Amīr al-Mu'minūn Ūmar ؓ.

¹³⁷ Reported by Abū Dāwūd, Nasāyī and Bayhaqī; narrated by Abū Hurayrah ؓ.

¹³⁸ The name of the deceased should be mentioned here.

¹³⁹ Reported by Abū Nuáym from Ábdu'llāh ibn al-Ĥārith ibn Nawfal from his father ؓ.

10. Allāhumma inna fulāna'bna fulān [fulānah bint fulan] fi dhimmatika wa ḥabli jawārika faqihi [faqihā] min fitnati'l qabri wa ádhābi'n nāri wa anta ahlu'l wafāyi wa'l ḥamd. Allāhumma igfir lahu [lahā] wa'rḥamhu [wa'rḥamhā] innaka anta'l ghafūru'r rahīm.¹⁴⁰
11. Allāhumma ajirhā mina'sh shayṭāni wa ádhābi'l qabr. Allāhumma jāfi'l arḍa án janbayhā wa ṣayýid rūḥahā wa laqqihā minka riḍwāna.¹⁴¹
12. Allāhumma innaka khalaqtana wa nahnu íbādaka anta rabbunā wa ilayka máādunā.¹⁴²
13. Allāhumma'ghfir li awwalinā wa ākhirinā wa ḥayyinā wa mayyitinā wa dhakarínā wa unthānā wa ṣaghīrinā wa kabīrinā wa shāhidinā wa ghāyibinā; Allāhumma lā taḥrimnā ajrahū [ajrahā] wa lā taftinnā baádahu [baádahā].¹⁴³
14. Allāhumma yā ar'ḥama'r rāḥimīn, yā ar'ḥama'r rāḥimīn, yā ar'ḥama'r rāḥimīn; yā ḥayyu yā qayyumu yā badi'as samāwāti wa'l arḍi yā dha'l jalāli wa'l ikrāmi innī as'aluka bi-annī ash'hadu annaka ant'Allāhu'l aḥadu's ṣamadu'lladhī lam yalid wa lam yūlad wa lam yakun lahu kufuwan aḥad. Allāhumma innī as'aluka wa atawajjahu ilayka bi nabiyyika Muḥammadin nabiyyi'r rahmah. ṣallAllāhu táālā álayhi wa sallam.

¹⁴⁰ Reported by Abū Dāwūd, Ibn Mājah from Wāthilah ibn al-Asqaá ؓ.

¹⁴¹ Reported Ibn Mājah from Ibn Ūmar ؓ.

¹⁴² Reported by Baghawī, Ibn Mandah and Daylamī from Abū Ḥādir ؓ.

¹⁴³ Reported by Baghawī from Ibrāhīm al-Ash'halī from his father ؓ.

Allāhumma inna'l karīma idhā amara bi's su'āli lam yaruddahu abadan wa qad amartana abadan; wa qad amartana fa-daáwnā wa adhinta lanā fa-shafaánā wa anta akramu'l akramīn.

Fa-shaffiynā fihi [fihā] wa'rhamhu [wa'rhamhā] fi wahdatihi [wahdatihā] wa'rhamhu fi wahshatihi [wahshatihā] wa'rhamhu fi ghurbatihi [ghurbatihā] wa'rhamhu fi kurbatihi [kurbatihā] wa aázim lahu [lahā] ajrahu [ajrahā] wa nawwir lahu [lahā] qabrahū [qabrahā] wa bayyid lahu [lahā] waj'hahu wa barrid lahu [lahā] madjaáhu [madjaáhā] wa áttir lahu [lahā] manzilahu [manzilahā] akrim lahu [lahā] nuzulahu [nuzulahā] ya khayra'l munzilin; wa yā khayra'l ghāfirīn wa yā khayra'r rāhimīn.

Āmīn, āmīn, āmīn. šalli wa sallim wa bārik álā sayyidi'sh shāfiyīna Muḥammadīn wa aālihi wa šāḥbihi ajmaýīn.

Wa'l ḥamdu lillahi rabbi'l áālamīn.¹⁴⁴



¹⁴⁴ These additional duās are composed by Alahazrat himself; *Fatāwā Ridawīyyah*, 9/217 in *Al-Minnatu'l Mumtāzah fī Dāwāti'l Janāzah*, a short booklet in response to a query asking for prayers to be recited during the funeral. The referencing of these prayers and other notes are all made by Alahazrat himself.

BRIEF BIOGRAPHY OF SHAYKH AL-ISLĀM IMĀM AĦMAD RIḌĀ KHAN

The noble ancestors of Alahazrat were originally from Qandahar;¹⁴⁵ one of them came to India and for their talents, bravery and capability, they were rewarded by Mughal kings and held high positions. These men in power and authority in their younger years, would retire from the world and become ascetics spending their latter years in worship until they left this world in that state.

This was the manner of his ancestors until Mawlānā Kāzim Ālī Khān ؒ; but the Spiritual Pole of his time Mawlānā Muḥammad Riḍā Ālī Khān [Alahazrat's grandfather] changed this pattern and never assumed any worldly position or rank. He spent his entire life as an ascetic and a religious man – he was considered an imām of both shariāh and ṭarīqah and many of his miracles were mentioned in his life; he was acclaimed and praised by friend and foe. Among his works, *Khuṭab e Īlmī* is famous, which was written for his favourite student Mawlānā Īlmī.

His son, Mawlānā Naqī Ālī Khān took his place after his departing and made his mark in scholarly circles in his time. He left behind Alahazrat for the guidance of Muslims, who enlightened this world with his invaluable works; as if Allāh tāālā had sent him for the very purpose of aiding the religion and defending the faith.

He was born in Shawwāl, 1272.¹⁴⁶

¹⁴⁵ In Afghanistan.

¹⁴⁶ In the printed edition this is erroneously mentioned as Muḥarram. It is most likely that the copyist made this mistake, as it is inconceivable that the author, who was his nephew, could have committed such a blunder. In which case, it is clear that the other mistake objected upon by Deobandis, was also made by the copyist. Allāh tāālā knows best.

Due to his natural inclination and intelligence he completed his studies and became a mufti at the age of fourteen; he relieved his father from the duties of being the imām of the masjid and the responsibility of issuing edicts. From this age, until the beginning of the next century,¹⁴⁷ he was devoted to various religious activities and would also be present in various gatherings. At the turn of the century, he retired from public activities saying: “The era has changed, we should also change our style”.

Everyone knows, and looking at his pure life, it appears that Allāh tāālā had chosen him for two main tasks: revival of religion, and revival of sciences.

He was naturally inclined towards the first task, as he had an innate interest in it, and service of religion had become second nature; therefore, it was observed that he would write fatawā, without respite even when he was ailing and weak. If he discontinued his reading/writing for a few hours upon the insistence of the doctor, his condition would worsen. After all, service to religion had become nourishment for his soul.

At this time in India, there isn't a single heretical sect that he has not refuted or written against. Whenever a new heresy reared its head, he would be the first to refute it by his tongue and his pen. I imagine, that every heretic probably balked before spreading his heresy, in trepidation of Alahazrat's refutation and tarried, apprehensive of answering his objections. Indeed, who could match his pen, which was a brandished sword and a trenchant spear! Thousands of scholars went to the Ĥaramayn, but the scholars of the Two Sanctuaries took authorisations only from him and took bayāh from him seeking ijāzahs; and treated him with utmost respect and called him the Reviver of this century.

¹⁴⁷ That is 1300, at the age of 28.

As far as Islamic sciences, their study and teaching is concerned, his family has been fulfilling this duty for generations. Alahazrat further revived a number of sciences that had become defunct and were not taught anymore – such as fractions, time-keeping,¹⁴⁸ logarithms, algebra,¹⁴⁹ jafar etc.

In Muḥarram of year 1327, a list of his books was compiled¹⁵⁰ as *Al-Mujmal al-Muáddid li Ta'lifāt al-Mujaddid*; when this list was published, the number of books written by Alahazrat was 350 – and he continued to write until the end [for thirteen more years]. I suppose, if anyone compiles a list today, he should be able to find another 350 books.

In addition to his Fatawā Ridāwiyyah which is the most voluminous of all his works. If one calculates the number of pages written distributed over his lifetime, I am sure that Alahazrat will be among those scholars of Islām who have written a few *juz'* every day.¹⁵¹

Such was his detachment from the world, and piety,¹⁵² that I have heard some shaykhs say, after seeing him, that their yearning to meet the Noble Companions intensified.¹⁵³

¹⁴⁸ *Taksīr*; the knowledge of which helps the mufti in distribution of inheritance; and *Tawqīt*: the knowledge of which helps in calculating prayer times, and times of sunrise, sunset and the dawn when the fast starts.

¹⁴⁹ This was discontinued in Islamic schools and was lost among Islamic scholars at that time – for want of capable and qualified teachers.

¹⁵⁰ By Alahazrat's student and scribe Mawlānā Ḥafaruddīn Bihārī.

¹⁵¹ A *juz'* is 20 pages.

¹⁵² *Zuhd o taqwā*

¹⁵³ A dishonest scribe altered this sentence to 'decreased' upon which Deobandis caused a brouhaha. See Appendix C for a detailed exposition of this false allegation.

His scholarly abilities were of such calibre, that many scholars have said that they have not seen such a versatile scholar in the past 200 years.

After serving this religion and enriching the nation with his learning for 54 years, this ocean of knowledge passed away on the 25th of Şafar, 1340 on Friday at 2.37 PM, as the muazzin was calling: “Come to Success.”¹⁵⁴

Here, the noble soul, answering the Call of the Eternal Lord, said: “I am here, at Your service, my Lord.”¹⁵⁵

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Alahazrat himself extracted the year of his birth and the year of his death from Qur’ānic verses; he identified the year of his death four months and twenty-two days before his passing away.

Year of Birth / 1272: أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنَّا

Year of Passing / 1340: وَطَافَ عَلَيْهِم بِآيَاتِهِ مِّنْ فَضْلِهِ وَأَكْبَر



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹⁵⁴ *Ĥayyā āla'l falāḥ*

¹⁵⁵ *Labbayk.*

Appendix A

ODE: BILLIONS OF BLESSINGS ON YOU

1. kaābe ke badru'd dujā tum pey karoroñ durūd
ṭaybah ke shamsu'd duḥā tum pey karoroñ durūd
2. shāfiy e roz e jazā tum pey karoroñ durūd
dāfiy e jumlā balā tum pey karoroñ durūd
3. jān o dil e aṣfiyā tum pey karoroñ durūd
aab o gil e anbiyā'a tum pey karoroñ durūd
4. layeñ to ye dūsra do sara jis ko milā
kushak e ārsh o danā tum pey karoroñ durūd
5. aur koyi ghayb kyā tum pey nihāñ ho bhalā
jab na khudā hi chupā tum pey karoroñ durūd
6. ṭūr pey jo shamā thā chānd tha sāyir
nayyir e fārāñ huwā tum pey karoroñ durūd
7. dil karo thandā mera woh kaf e pā chānd sā
sīney pey rakh do zarā, tum pey karoroñ durūd
8. zāt huwi intikhāb waṣf huwe lā jawāb
naam huwā muṣṭafā, tum pey karoroñ durūd
9. ghāyat o illat sabab, bahr e jahāñ tum ho sab
tum se banā, tum binā - tum pey karoroñ durūd
10. tum sey jahāñ ki ḥayāt, tum se jahāñ ka sabāt
aṣl se hai ḥill bandha, tum pey karoroñ durūd
11. maghz ho tum aur post; aur haiñ bahar ke dost
tum ho darūn e sarā, tum pey karoroñ durūd

12. kya haiñ jo bey-ĥad haiñ laws, tum to ho ghays aur ghaws
chĩntey mein hogā bhalā, tum pey karoroñ durūd
13. tum ho ĥafiz o mughīs, kyā hai woh dushman khabīs
tum ho to phir khawf kya, tum pey karoroñ durūd
14. woh shab e miyrāj rāj, woh ṣaf e maḥshar ka tāj
koyi bhi aysā huwā, tum pey karoroñ durūd
15. nuḥta falāḥ al-falāḥ; ruḥta farāḥ al-marāḥ
ūd li-yaúūd al-hanā, tum pey karoroñ durūd
16. jān o jahān e masīḥ, dād ke dil hai jarīḥ
nabzeñ chutiñ dam chalā, tum pey karoroñ durūd
17. uff woh rah e sanglākh, aah yeh paa shākh shākh
ay mere mushkil kushā, tum pey karoroñ durūd
18. tum se khulā bāb e jūd, tum sey hai sab kā wujūd
tum se hai sab kī baqā, tum pey karoroñ durūd
19. khastah huñ aur tum muāāz, bastah huñ aur tum malāz
aagey jo shah ki razā, tum pey karoroñ durūd
20. garchey haiñ bey-ĥad quṣūr, tum ho áfuww o ghafūr
baksh do jurm o khaṭā, tum pey karoroñ durūd
21. mihr e khudā nūr nūr, dil hai siyah dīn hai dūr
shab mein karo chāndnā, tum pey karoroñ durūd
22. tum ho shahīd o baṣīr, aur maiñ gunah par dilīr
khol do chashm e ḥayā, tum pey karoroñ durūd
23. chĩnt tumharī saḥar, chũht tumhārī qamar
dil mein rachā do ziyā, tum pey karoroñ durūd

24. tum se khudā ka żuhūr, us sey tumhāra żahūr
lim hai woh *in huwa*, tum pey karoroñ durūd
25. bey hunar o bey tamyīz, kis ko huwey haiñ áziz
eyk tumharey siwā, tum pey karoroñ durūd
26. aas hai koyi na pās, eyk tumharī hai aas
bas hai yahi aasrā, tum pey karoroñ durūd
27. țārim e aālā ka ársh, jis kaf e paa kā hai farsh
aankhoñ pey rakh do zara, tum pey karoroñ durūd
28. kahne ko haiñ āām o khāş, ek tumhīñ ho khalāş
band se kardo rihā, tum pey karoroñ durūd
29. tum shifā e maraz, khalq e khudā khud-gharaz
khalq ki ĥājat bhi kyā, tum pey karoroñ durūd
30. aah woh rāh e şirāţ, bandoñ ki kitnī bisāţ
al-madad ay rahnumā, tum pey karoroñ durūd
31. bey adab o bad lihāţ, kar na sakā kuch ĥifāţ
áfıw pey bhūlā rahā, tum pey karoroñ durūd
32. lo tah e dāman ke shamā, jhoñkoñ meĩñ hai roz e jamā
aandhiyoñ se ĥashr uthā, tum pey karoroñ durūd
33. sīnah ke hai dāgh dāgh, kah do karey bāgh bāgh
ţaybah sey aakar şabā, tum pey karoroñ durūd
34. geysū o qad lām alif, kar do balā munşarif
lā ke tah e teygh e laa, tum pey karoroñ durūd
35. tum ne ba-rang e falaq, jayb e jahāñ kar ke shaq
nūr ka tatkā kiyā, tum pey karoroñ durūd

36. naubat e dar haiñ falak, khādim e dar haiñ malak
tum ho jahāñ bādshāh, tum pey karoroñ durūd
37. khalq tumharī jamīl, khulq tumharā jalīl
khalq tumharī gadā, tum pey karoroñ durūd
38. ṭaybah ke māh e tamām, jumlah rusul ke imām
naushah e mulk e khudā, tum pey karoroñ durūd
39. tum se jahāñ kā nizām, tum pey karoroñ salām
tum pe karoroñ sanā, tum pey karoroñ durūd
40. tum ho jawād o karīm, tum ho ra'ūf o rahīm
bhīk ho dātā āṭā, tum pey karoroñ durūd
41. khalq ke ḥākīm ho tum, rizq ke qāsim ho tum
tum se milā jo milā, tum pey karoroñ durūd
42. nāfiy o dāfiy ho tum, shāfiy o rāfiy ho tum
tum se bas afzūñ khudā, tum pey karoroñ durūd
43. shāfi o nāfi ho tum, kāfi o wāfi ho tum
dard ko kar do dāwā, tum pey karoroñ durūd
44. jāyeñ na jab tak ghulām, khuld ho sab par ḥarām
mulk to hai aap kā, tum pey karoroñ durūd
45. maẓhar e ḥaqq ho tumhīñ, muẓhir e ḥaqq ho tumhīñ
tum meiñ hai ẓāhir khudā, tum pey karoroñ durūd
46. zor dah e nā rasāñ, takiya gah e bekasāñ
bādshah e mā warā, tum pey karoroñ durūd
47. barsey karam ki bharan, phūleñ niām ke chaman
aysi chalā do hawā, tum pey karoroñ durūd

48. kyuñ kahuñ beykas huñ maiñ kyuñ kahuñ beybas huñ maiñ
tum ho maiñ tum par fidā, tum pey karoroñ durūd
49. ganddey nikammey kamiñ, mahngey haiñ kodi ke tīn
kaun hameñ pāltā, tum pey karoroñ durūd
50. bāt ke dar ke kahiñ, ghāt na ghar ke kahiñ
aysey tumhiñ pālnā, tum pey karoroñ durūd
51. aysoñ ko niýmat khilao, dūdh ke sharbat pilao
aysoñ ko aysī ghizā, tum pey karoroñ durūd
52. girney ko huñ rok lo, ghauṭah lagey hāth do
aysoñ par aysī áṭā, tum pey karoroñ durūd
53. apney khaṭā wāroñ ko, apne hi dāman meiñ lo
kaun karey ye bhalā, tum pey karoroñ durūd
54. karke tumharey gunāh, māngeñ tumhāri panāh
tum kaho dāman meiñ aa, tum pey karoroñ durūd
55. kar do ádu ko tabāh, ḥāsidoñ ko rū barāh
ahl e wilā kā bhalā, tum pey karoroñ durūd
56. hum ne khaṭā meiñ na kī, tum ne áṭā meiñ na kī
koyī kamī sarwarā, tum pey karoroñ durūd
57. kām ghazab ke kiye, us pey hai sarkar se
bandoñ ko chashm e razā, tum pey karoroñ durūd
58. aankh áṭā kījiye, us meiñ ziyā dījiye
jalwah qarīb aa gaya, tum pey karoroñ durūd
59. kām woh le lījiye, tum ko jo rāzī karey
theek ho naam e raza, tum pey karoroñ durūd.



Appendix B

ODE: THE QĀDIRĪ PETITION

1. wah kyā jūd o karam hai shah e baṭ-ḥā terā¹⁵⁶
nahiñ suntā hi nahiñ māngney wālā terā
2. dhārey chaltey haiñ āṭā ke woh hai qaṭrah terā
tārey khiltey haiñ sakhā ke woh hai zarrah terā
3. fayz hai yā shah e tasnīm nirālā terā
aap pyāsoñ ke tajassus meiñ hai dariyā terā
4. aghniyā paltey haiñ dar se woh hai bādā terā
aṣfiyā chaltey haiñ sar se woh hai rastā terā
5. farsh wāley teri shawkat ka úluw kyā janeñ
khusrawā ársh pey udhtā hai pharerā terā
6. aasmāñ khwān, zamiñ khwān, zamāna mihmān
ṣāhib e khāna laqab kis ka hai? terā, terā!
7. maiñ to mālik hi kahūñga ke ho mālik ke ḥabīb
yānī maḥbūb o muḥibb meiñ nahiñ merā terā
8. terey qadmoñ meiñ jo haiñ ghayr ka muñh kyā dekheñ
kaun naṣroñ pey charhey dekh ke talwā terā
9. baḥr e sāyil ka huñ sāyil na kuñweñ kā pyāsā
khud bujhā jāy kalejā merā chīñtā terā

¹⁵⁶ **The Qādirī Petition** or *Zarīāh e Qādiriyyah* (1305 AH) is in three sections. It is the first poem in the first volume of Alahazrat's *Ḥadāyiq e Bakhshish*. Only the first section: **In the Noble Praise of the King of Creation** ﷻ is reproduced here.

10. chor hākīm ke se chhupā kartey haiñ yāñ uskey khilāf
terey dāman meiñ chupey chor anokhā terā
11. aankheñ thandī hoñ jigar tāzey hoñ jāneñ sayrāb
sach'che sūraj woh dil aarā hai ujālā terā
12. dil ābas khawf se pattā sa udā jātā hai
palla halkā sahī bhārī hai bharosā terā
13. ek maiñ kyā mere íşyāñ ki ĥaqīqat kitnī
mujh se sau lākh ko kāfī hai ishārah terā
14. muft pālā tha kabhī kām ki āādat na padhī
ab āmal pūchtey haiñ haay! nikammā terā...
15. terey tukdoñ sey paley ghayr ki thokar pey na daal
jhidkiyāñ khāyeñ kahāñ chhor ke ṣadqah terā
16. khwār o bīmār o khaṭāwār o gunahgār huñ maiñ
rāfiy o nāfiy o shāfiy laqab aaqā terā
17. meri taqdīr burī ho to bhalī kar de ke hai
maḥw o isbāt ke daftar pe kadodā terā
18. tū jo chahey to abhi mayl merey dil ke dhuleñ
ke khudā dil nahiñ kartā kabhi maylā terā
19. kis ka muñh takiye kahāñ jāyiye kis se kahiye
terey hī qadmoñ pey mit jāye yeh pālā terā
20. tū ney islām diyā tū ney jamāāt meiñ liyā
to karīm ab koyī phirtā hai āṭiyyah terā
21. mawt suntā huñ sitam talkh hai zahrābah e nāb
kawn lā dey mujhe talwoñ ka ghusālah terā

22. dūr kyā jāniye badkār pey kaysī guzrey
terey hī dar pey marey beykas o tanhā terā
23. terey ṣadqey mujhe ik būnd bahut hai terī
jis dīn ach'choñ ko miley jāṃ jhalaktā terā
24. Ĥaram o ṭaybah o baghdād jidhar kijey nigāh
jyot padhtī hai teri nūr hai chantā terā
25. teri sarkār meīñ lātā hai razā us ko shafīy
jo mera ghaws hai, aur lādlā betā¹⁵⁷ terā



¹⁵⁷ Some Deobandis accuse that Alahazrat said “son of god” in saying this, al-iyādhu billah. Anyone except the woefully ignorant will look at it that way. This line is addressed to RasūlAllāh ﷺ and the ‘son’ is Ghawth al-Aázam, Shaykh Ábd al-Qādir رحمه الله, who is a descendant of RasūlAllāh ﷺ. This mode of address is mentioned in many places.

ANSWERS TO OBJECTIONS ON THE WAṢĀYĀ

The blessed *waṣāyā* is full of light and wisdom, and most people will find it touching and enlightening. But some people enjoy distorting straightforward statements and revel in false allegations. One should ignore a caitiff who tries to besmirch the honour of noble folk by slandering them; as said in the following lines attributed to Imām Shāfi'ī:

aárid āni'l jāhil al-safih
fa-kullu mā qāla fa-huwa fihi
mā ḍarra baḥra'l furāti yawman
an khāḍa baáḍ al-kilābu fihī¹⁵⁸

Turn away from the stupid ignoramus
Everything that he says, is in himself
It won't harm the river Euphrates
If on any day, a mangy cur dirties it

Alahazrat's enemies have spared no effort to find something to discredit him; as they could not find anything in his spotless character, they resorted to false allegations and outright lies. I will not go into detailed refutations, but briefly discuss three main objections made by Deobandis on the *waṣāyā*:

1. Alahazrat said: "My religion and creed."
2. Alahazrat mentioned a list of foods in his *Waṣāyā*.
3. His nephew, Mawlānā Ḥasanayn disrespected the Ṣaḥābah.

¹⁵⁸ *Dīwān al-Shāfi'ī*, Cf. *Jawhar al-Nafīs*, p.45.

1. *My religion and my creed*

Deobandīs make a big song and dance about this. In point no.14 of the written bequest Alahazrat tells his sons and his nephews:

...be adherent to the sharīāh to the farthest extent possible; and be steadfast upon my religion and my creed, which is evident from my books, as it is an obligation more important than any other.

Look again. Do you see any problem with it? If you don't, then probably you are not a Deobandī. Because Deobandīs consider this as big blunder. Alahazrat said: '*my religion*' or in Urdu, *merā dīn*, which would translate to *dīnī* in Arabic. Apparently, according to Deobandīs if one says 'my religion' it does not refer to Islām. Yet, in the duāā of *istikhārah*, mentioned in *Bukhārī*:

اللَّهُمَّ إِن كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي

O Allāh, if in your Knowledge, this thing is better for me, for **my religion**..¹⁵⁹

Looks like the Deobandīs have not heard of this duāā of *istikhārah*, because it teaches us the same thing Alahazrat said in his will: 'my religion.' In another ḥadīth of Nasāyī, validated by Ibn Ḥibbān as ṣaḥīḥ:

كَانَ يَقُولُ إِذَا انْصَرَفَ مِنَ الصَّلَاةِ اللَّهُمَّ أَصْلِحْ لِي دِينِي

He ﷺ would say after he completed the prayer:

O Allāh, make right my religion for me.¹⁶⁰

The question is, do Deobandīs deem it permissible to recite it in this manner or, do they recommend any alteration? Because, according to their logic, 'my religion' means 'the religion established by me.' Therefore, the above prayer said by RasūlAllāh ﷺ should be permissible

¹⁵⁹ *Bukhārī*, #6382.

¹⁶⁰ *Fat'h al-Bārī* 14/338, under #6329 Cf. Nasāyī and Ibn Ḥibbān.

for him alone, and anyone who recites it should alter it accordingly. We wonder whether Deobandis alter these duʿāas; because saying the words mentioned in the ḥadīth, ‘my religion’ is apparently a crime:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي

بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي

This objection will not spare even the companions. In a very lengthy ḥadīth narrated by Sayyidunā Ālī about Ḥāṭib ibn Abī Balṭaʿah, he tells RasūlAllāh ﷺ, in his defence:

وَلَا ارْتَدَّادًا عَنْ دِينِي

I did not turn away from my religion [i.e. become an apostate].¹⁶¹

Notice, he did not say: I did not turn away from YOUR religion. After he had said: “I did not apostate from MY religion,” RasūlAllāh ﷺ said: “He speaks the truth.”

Will Deobandis tell us why “my religion” said in front of RasūlAllāh ﷺ is not a crime, and Sayyidunā Ūmar did not threaten to execute him for that reason, nor RasūlAllāh ﷺ criticised him for saying so. Rather he validated that statement – still, they criticise only Alahazrat for saying so.

In another ḥadīth narrated by Ibn Ābbās ؓ, RasūlAllāh ﷺ told Sayyidunā Ālī ؓ: “You will face hardship after me.” Mawlā Ālī asked: “Along with my religion being safe?” He replied: “With your religion being safe.”¹⁶²

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِعَلِيِّ أَمَا إِنَّكَ سَتَلْقَى بَعْدِي جَهْدًا قَالَ فِي سَلَامَةٍ مِنْ دِينِي ؟ قَالَ فِي سَلَامَةٍ مِنْ دِينِكَ

¹⁶¹ *Ṣaḥīḥ Muslim*, #2494.

¹⁶² *Mustadrak* of Ḥākim, #4740

In this ḥadīth as well, ‘my religion’ refers to Islām. Let us go back to Alahazrat’s statement:

...be adherent to the shariāh to the farthest extent possible; and be steadfast upon my religion and my creed, which is evident from my books, as it is an obligation more important than any other.

Here, a father is advising his children; a shaykh is advising his students to be steadfast upon his religion, which is Islām; and his creed, which is Ahl al-Sunnah. He insists that ‘his religion and creed’ is evident from his books. We invite Deobandīs to show us a single instance in the corpus of his work, where Alahazrat refers to his religion as any other than Islām, and his creed any other than Ahl al-Sunnah. Even to this day, he is known as *Imām e Ahl e Sunnat*, unlike Deobandīs who, until recently, used to refer to their elders as *Ūlamā e Deoband*.

It appears that Deobandīs are incapable of reading or understanding plain Urdu. If not, it is obvious that hate drives them to lie and distort. In the same *Waṣāyā*, under point no.3 Alahazrat says:

After my soul has departed, close my eyes with soft hands saying: ***In the name of Allāh; and upon the religion of RasūlAllāh ﷺ.***

It is clear that Alahazrat has himself stated in the last thing he wrote, that he follows only the religion of RasūlAllāh ﷺ. Then, what is all this fuss about? Shaykh Ḥasan Melsi says in his refutation:

It is mentioned in ṣaḥīḥ ḥadīth that after the burial of the deceased, the angels Munkar and Nakīr will question the dead man and ask him: “Who is your Lord?” and ***mā dīnuka?*** “What is your religion?” According to Deobandī logic, they are not asking him about Islām; they are asking about his own concocted religion – because they are not asking: “Which religion did you profess?” Deobandī/Wahābī will probably say: “I don’t have any religion.” Even a Muslim will not say: “I was upon the religion of Islām.” Rather he says: “***My religion*** is Islām.” ***dīnī*** al-Islām, ***merā dīn*** Islām hai.

Shaykh Melsi mentions an interesting anecdote narrated by Ashraf Ālī Thānawī:

In an answer to a question by one Mawlawi, [Ashraf Ālī replied:] You find this surprising, I have heard an even more fascinating anecdote from Mawlānā Faḍl al-Raḥmān GanjMurādābādī ﷺ which requires a proper explanation [*tawjīh*]; And if anyone else had narrated this, it would have been difficult to believe, and it is quite possible that I would have rejected it after I heard it.

It is about a washerman who died and after burial, Munkar-Nakir came to question him: *man rabbuka*, who is your Lord? ***mā dīnuka***, what is your religion? *man hādha'r rajul*, what do you say about him?

For every question, the man would answer: "I don't know anything. I am only a washerman of Ghawth al-Aázam ﷺ."

Actually, this was a generic answer which meant: I have the same creed; his [Ghawth al-Aázam] God is my God; his religion is my religion – the washerman attained salvation upon this.¹⁶³

Note that the washerman didn't say "my religion." It was an explanation by Ashraf Ālī Thānawī that the washerman's answer meant: "his religion, is my religion" and the man attained salvation.

Are Deobandis listening?



¹⁶³ *Ifādāt al-Yawmiyyah*, aka *Malfūzāt e Ḥakīm al-Ummat*, 2/100-1, Malfūz #133.

2. List of foods in *Waṣāyā*

Another such asinine and puerile ‘objection’ is the one by Khālīd Maḥmūd, who says in his screed, *Muṭālaāh e Baraylwiyyat*:

Mawlāna Aḥmad Raza Khān prepared a list of elaborate foods 2 hours and 17 minutes prior to his demise; and made a will to have these sent:

“If it is agreeable for my dear ones, in the fātiḥah, send the following things twice or thrice a week: home-made milk ice-cream, even if it is from buffalo milk, chicken biryānī, chicken pulāo, shāmī kabāb, even if it is from goat’s meat, parathas and cream, fīrīnī, thick gravy of white lentils with garlic etc., for seasoning and garnishing, meat-filled katchūrīs, apple juice, pomegranate juice, soda bottles, milk ice-cream.”

In their last moments, pious people are busy in repentance [tawbah and istighfār] and recitation of the Qur’ān and litanies [dhikr] and they are focused towards the hereafter. But Khān-ṣāḥib¹⁶⁴ is one who is busy preparing a list of lip-smacking foods.¹⁶⁵

After mentioning a derisive couplet of Mīr Taqī Mīr, Khālīd says:

In the *Waṣāyā*, under #11, he has already advised on giving to the poor; this bequest of elaborate list of foods to be sent, is at #12. He is not talking about sending it to anyone else – because he has said that already. Here he means, “have these things sent to me.”

Thus, a person brought home made ice-cream, according to his bequest, at his grave.¹⁶⁶

¹⁶⁴ Deobandīs refer to Alahazrat in this manner.

¹⁶⁵ *Muṭālaāh e Baraylwiyyat*, 1/20.

¹⁶⁶ Ibid. 1/21.

وصایا شریف میں گیارہویں نمبر پر فقرہ کو دینے کی نصیحت آپ پہلے کر آئے ہیں۔ یہ تو تلف کھانے
 بیچنے کی وصیت بارہویں نمبر کی ہے۔ یہاں دوسروں کو بیچنے کی گفتگو نہیں۔ وہ بات پہلے ہو چکی ہے۔ یہاں یہی
 مراد ہے کہ یہ چیزیں مجھے بھیج دیا کریں۔
 چنانچہ ایک صاحب وقتِ دفنی دودھ کا برف خانہ ساز جو وصیت میں مذکور تھا قبر پر لے آئے تھے

Thereafter he goes on and on about this apparent ‘love of food’. Let us examine his statement closely:

In the *Waṣāyā*, under #11, he has **already advised** on giving to the poor; this bequest of elaborate list of foods to be sent, is at #12. **He is not talking about sending it to anyone else** – because he has said that already. Here he means, “have these things sent **to me**.” Thus, a person brought home made ice-cream, mentioned in his bequest, **at his grave**.

Here is a relevant snippet from Alahazrat’s *Waṣāyā* for comparison:

#11. Do not give food from my *fātiḥah* to the rich; it should be given only to the poor – and that too with esteem, kindness and courtesy; not with scorn and condescension.

#12. If it is agreeable for my dear ones, in the *fātiḥah*, have some of these things sent twice or thrice a week:

1. Khalid decides that Alahazrat cannot mention the poor twice. If he has mentioned it in #11, it is *muḥāl dhātī*¹⁶⁷ to mention it in #12.
2. He reiterates the lie that “He is not talking about anyone else.” There is absolutely no proof for his claim– and anyone can see, that #12 is a continuation of #11. Obviously, he is talking about the same *fātiḥah*.

¹⁶⁷ Even though, according to Deobandī belief, it is not *muḥāl dhātī* [absolutely impossible] for falsehood to occur in Divine Speech.

3. He repeats the lie, a third time: *send it to me*. Where is this *mujhe bhej diya kareñ*? Alahazrat only writes: *in ashiyā se bhi kuch bhej diyā kareñ* / have some of these things sent. There is no ‘me’ here.
4. Then, he says that someone brought home-made ice-cream *to the grave*, and attributes it to the footnote of Mawlānā Ḥasanayn, who only said that at the *time of burial*, someone brought ice-cream. Nowhere in the *Waṣāyā* is it mentioned that ice-cream was brought to the graveyard. It is another bald faced lie.

In fact, Alahazrat forbade the carrying of grains to the graveyard, because he feared that there would be a stampede and people would disrespect graves. Why would anyone bring ice-cream to the grave? It is just Khalid’s fanciful imagination; if not, let him or his apologists show us how did they arrive at this conclusion.

However, this falsehood is essential for Khalid’s narrative because he has already set the expectations of an unsuspecting reader, by introducing a lie in the previous page:

It is a valid belief that reward of [good deeds] reaches the deceased. The reward of good deeds performed by the living will reach the deceased according to their intention. But it is clear that only the ‘reward’ reaches them – the actual things [physically] do not reach them; nor the fragrance or taste of such things reaches them. It is impossible to send these things in their physical form to the next world. Donating the reward is valid, but nowhere is it proven that such things reach physically, along with taste perceived in this world.

But, according to Baraylawī madh’hab **these things reach the deceased in their tangible form**; therefore, they include specific things relished by the deceased [when alive], in their *khatms*.¹⁶⁸

¹⁶⁸ *Mutālaāh e Baraylwiyyat*, 1/20.

This is a cock-and-bull story. Where in the world did Sunnis ever say that food and drink “in their tangible form,” reaches the deceased in their graves? Does Khalid Mahmud or any other Deobandi have a reference from any of Alahazrat’s work?

Anyone can fabricate such baseless premises and build a pyramid of refutation, higher than the Giza. Perhaps, in his eagerness to do so, he has confused Sunnis with ancient Egyptians and in his delirium, attributed this to ‘Baraylawīs’. Until this claim of Khalid is proven, Deobandī filibustering is of little use – odious, but in vain.

5. Dripping with such honesty, Khalid continues:

Anyway, it is not known where did they keep that milk – whether they kept it in his shroud, or did they bury it in a corner. It is sixty years since this even occurred, but until today those of Baraylawī madh’hab have not informed us where that milk went.

This is not new, and Deobandis are past-masters in this kind of fraud. In Alahazrat’s time, they falsely attributed many books to his forefathers and shaykhs; *Sayf al-Naqī*, a work spuriously attributed to Alahazrat’s father, was published from Deoband under the aegis of Ashraf Ālī Thānawī. Alahazrat took them to task,¹⁶⁹ challenging them to prove these charges – and when their bluff was exposed,¹⁷⁰ they escaped to the isles of silence; neither Thānawī¹⁷¹ nor the Deobandis involved in that affair had the decency to clarify – let alone apologise.

¹⁶⁹ See *Ab’ḥās e Akhīrah*.

¹⁷⁰ Which was acknowledged by Manzūr Númānī in his letter to Taqī Ūsmānī, in the latter’s book *Nuqūsh e Raftagān*, p399. Instead of acknowledging the injustice, Númānī laid the blame on ‘Baraylawīs’ claiming entrapment. *Idhā lam tastaḥyī faṣnaā mā shiyt*.

¹⁷¹ In his letter to Thānawī, Alahazrat asks him to distance himself from it, if he was indeed not involved with it; the otherwise garrulous Thānawī remained silent.

6. Alahazrat started dictating the *Waṣāyā*, at 12.17 PM and signed it at 12.21 PM; a grand total of **five** minutes. The rest of the time, he was praying, beseeching, advising his family and at that hour preaching of the sunnah, as described by Mawlānā Ḥasanayn. Far from ‘love of food,’ Alahazrat was preparing for the final journey by not eating anything since morning, and he informed those around him about this. None of this is visible to Deobandīs, because, they are bent on vilifying Alahazrat – even if it requires one to lie and to be dishonest:

آخری وقت میں نیک لوگ توبہ و استغفار میں مشغول رہتے ہیں۔ ذکر و تلاوت کی نذر ہوتی ہے
 آخرت کی طرف دھیان ہوتا ہے مگر خانا صاحب ہیں کہ اس وقت بھی چٹ پننے کھانوں کی فہرستیں تیار
 فرمانے میں مصروف تھے۔ میر تقی نے پرنسز کے بارے میں کہا تھا۔
 جب مرے گا وہ بھوک کا روگی۔ روح تو شاہ کی روٹی میں جوگی

In the above passage, Khālid says:

In their last moments, pious people are busy in repentance [tawbah and istighfār] and recitation of the Qur’ān and litanies [dhikr] and they are focused towards the hereafter. But Khān-ṣāhib [Aḥmad Riḍā Khan] is one who is busy preparing a list of lip-smacking foods.

Let us examine whether Khalid’s own elders agree with his assessment. Consider this anecdote in *Arwāḥ e Salāsah*:

#223. Khān Ṣāhib¹⁷² said: When Mawlānā Nānotwī was ailing, the sickness in which he died, he told Mawlawi Maḥmūd al-Ḥasan to bring a cucumber from somewhere. Mawlawi Maḥmūd al-Ḥasan says that he searched the fields, and managed to find only a small cucumber. News of this, somehow reached Mawlawi Ābd al-Ḥayy Farangi-Maḥallī in Lucknow, that Mawlānā Nānotwī desires [to eat]

¹⁷² This is not Alahazrat; it is some Deobandī narrator.

cucumbers; Mawlawī Ābd al-Ĥayy had cucumbers sent by the train, and he sent it a number of times.

Ashraf Ālī Thānawī writes explaining this craving for cucumber:

One should not deem this contrary to *zuhd* [abstemiousness]. It has been mentioned in ḥadīth and proven that RasūlAllāh ﷺ himself desired certain things.¹⁷³ Research scholars [*muḥaqqiqīn*] consider this as a demonstration of one's dependence upon the gifts of Allāh, and thus it is a very high form of acknowledgement of one's being a slave [*ābdiyyat*] and love of He, who has bestowed favours.¹⁷⁴

Ashraf Ālī explains this explicit desire, Nānotwī's craving to eat something, as a high form of *zuhd*. Whereas, Khālid falsely accuses Alahazrat of desiring food, even though Alahazrat merely told his family to have those foods sent to the poor, yet he taunts Sunnis by quoting a couplet:

*When that sick person – with a disease of hunger dies,
His soul will be [pining to be] in the bread of the king.*

We ask Deobandīs: Isn't this couplet more suitable for Qāsim Nānotwī who was desirous of eating a cucumber in the disease in which he died? Disease, check. Impending death, check. Hunger for something to eat, check. Verily, Imām Shāfi'ī was right about ignoring an ignorant fool, because: "Everything he says, is actually in himself..." Khālid uses Mawlānā Ḥasanayn's footnote where it is conducive to his slander – but ignores his explanation of point#12, that the list of foods were relished by Alahazrat and before departing, he wished that the poor would continue to enjoy those foods.

¹⁷³ In his ﷺ last days in this world.

¹⁷⁴ *Arwāḥ e Salāsah*, aka *Ĥikāyāt e Awliyā'a* with Thānawī's annotations; anecdote #223. New edition, p.182; Old edition, p.246.

Summary of Khālid Maḥmūd Deobandī's Fantasies		
Sl	Fantastical Retelling	Reality
1	[Aḥmad Ridā] Khān-Ṣāhib was busy listing foods in his last moments instead of Qur'ān recitation and repentance.	<p>The whole <i>Waṣāyā</i> of 14 points was written in 5 minutes. The food list is just one point which should take less than a minute.</p> <p>This was 2 hours prior to his demise; thus, Alahazrat in his last moments was doing dhikr and those around him were reciting <i>Yā-Sīn</i> etc.</p> <p>Far from asking for food, Alahazrat took care to leave this world on an empty-stomach.</p>
2	He is not talking of the poor in point #12 of <i>Waṣāyā</i> .	Bald-faced lie. #12 is a continuation of #11. Mawlānā Ḥasanayn, in a footnote to #12 explains the reason for the list.
3	The list of food was for himself.	Bald-faced lie.
4	Milk ice-cream was brought to his grave.	Bald-faced lie.
5	Baraylawīs believe that food reaches the dead physically	Bald-faced lie.

Perhaps Khālid Maḥmūd was referring to an anecdote narrated by Shāh Walīyullāh in his well-known work *Anfās al-Ārifīn*:

این را استماع فرمودند نهایت بشاشت ابتهاج در روی مبارک آنحضرت مشهود گشت میفرمودند در
ایام وفات حضرت سالت پناه صلی الله علیه و آله و سلم چیزی فتوح نشر که نیاز آنحضرت طعامی بخشد شود قدری
نموده بریان و قند سیاه نیاز کردم شبی در واقعه دیدم که انواع طعام مخصوص آنحضرت عرضه میدارند و در آن میان
آن نخود و قند نیز معروض داشتند به نهایت ابتهاج و بشاشت اقبال فرمودند و آنرا طایفه نذر چیزی از آن
تناول کردند و باقی در اصحاب قسمت فرموده اند کاتب حروف گوید که شلی این قصه زبندگان بشین نیز
روایت کرده اند الا این قصه آنحضرت ایشان است بی اشتباه و شبه نیست که تواتر شده باشد میفرمودند
در واقعه دیدم که حضرت امام حسن و امام حسین رضی الله عنهما در ای بریلی از اوقات سرخ گسترده زیاده بعضی

[Shāh Ābd al-Raḥīm Dihlawī] said: [once,] for the anniversary¹⁷⁵ of the departing of RasūlAllāh ﷺ, I did not have any food, with which I could do *niyāz*.¹⁷⁶ I had a handful of roasted chickpeas and sugar, with which I did *niyāz*. That night, I saw that RasūlAllāh ﷺ is seated and various kinds of foods are being presented to him ﷺ. The roasted chickpeas and sugar were also presented and he was very pleased and accepted it with gladness. He ﷺ ate from it and distributed the rest to his companions.

The writer [Shāh Walīyullāh] says: Similar anecdotes have been reported by other great men, but this anecdote is certainly that of the master [my father]. It is also possible that it must have been unintentionally mixed-up.¹⁷⁷

¹⁷⁵ This is known as *urs*, as explained by Shāh Ābd al-Āzīz Dihlawī in *Zubdatu'n Naṣāyih*.

¹⁷⁶ It is *fātiḥah* of pious people, Awliyā'a and prophets; it is permissible for everyone including the rich and well-to-do, to eat and drink from such a *fātiḥah*.

¹⁷⁷ *Anfās al-Ārifīn*, Shāh Walīyullāh. Original persian work, printed in 1335/1917.

We ask Deobandīs, why shouldn't this be considered as a real incident? If you reply that it is a dream, doesn't he [Shāh Ābd al-Raḥīm] simply say: "I saw it in the night" without mentioning that it was a dream? Why is it then, that they add fanciful details and distort plain sentences when it concerns Alahazrat? I reiterate: where did Alahazrat say about the list of foods: "send it to **me**," as claimed by Khālīd Maḥmūd. Only a hypocrite does not hold himself to the standard he applies to others; it is a great sin to do so.¹⁷⁸

Let us hold Deobandī elders to Khālīd's standard:

In their last moments, pious people are busy in repentance [tawbah and istighfār] and recitation of the Qur'ān and litanies [dhikr] and they are focused towards the hereafter. But Khān-ṣāḥib [Aḥmad Riḍā Khan] is one who is busy preparing a list of lip-smacking foods.

***When that sick person – with a disease of hunger dies,
His soul will be [pining to be] in the bread of the king.***

We have already seen Qāsim Nānotwī's craving for a cucumber. Let us see what Ḥusayn Aḥmad Tāndwī Madanī [called as Shaykh al-Islām by Deobandīs] do in his last moments:

On the day of the shaykh's death, I was present at 2.30 AM, as it was my turn. I went in silently and sat near his head, as quietly as possible so as to avoid waking him up. I realised that he was saying "Allāh Allāh" and turning on his side. I asked: "Is it hurting more today?" He replied: "Yes brother. Come help me sit up." I supported him to rise. He ordered: "Bring water." I brought water quickly and gave him. He took a sip and said: "Keep this and slice the melon."¹⁷⁹

¹⁷⁸ *It is greatly disliked by Allāh, that you should say, that which you do not do.* Sūrah Ṣaff, 61:3.

¹⁷⁹ *Sardā*: galia melon.

When I began slicing it, he said: "Slice only a small part." By this time, I presented a few slices on a plate. He said: "You too eat". I said: "Master, you can eat." Anyway, he left two slices and said: "Take this and eat." I said: "I will leave this, you can eat it after a while." He was cross and insisted, saying: "Eat it. Beware, don't leave it." I ate it.

Then he said: "Look, if there is pineapple in the box, bring some juice." I did not understand him properly and instead of juice, I brought slices [of pineapple] instead. He said: "Not this; but, juice." By the time I brought the juice, he had already put a small piece in his mouth...¹⁸⁰

This Ĥusayn Aĥmad's love of food is documented by his own people:

In 1929, there was a gathering of Jamiat al-Ulama in Amroha and it was the season of mangoes. We had invited him [Ĥusayn Aĥmad] for dinner and Mufti-e-Aāzam Mawlānā Kifāyatullāh was also with him. When he [Ĥusayn Aĥmad] entered the house, the pot in which meat was cooked was kept. Master [Ĥusayn Aĥmad] jokingly and casually began to drink the soup from the pot itself! Everyone who saw this interesting scene, including Muftī Kifāyatullāh began to roar in laughter.¹⁸¹

Deobandīs acknowledge that almost all of their elders/scholars [*mashāyikh*] wished to eat something just before their deaths:

It is a strange coincidence that all scholars, and particularly Mawlānā Muĥammad Qāsim, in his last moment desired to eat a fruit. For this purpose, a cucumber was obtained from Lucknow. [Ĥusayn Aĥmad] also, in the end, desired to eat a melon.¹⁸²

¹⁸⁰ *Shaykh al-Islām ke Ĥayrat Angīz Wāqīāāt*, Abu'l Ĥasan Bārābankwī, p.180.

¹⁸¹ *Ibid.* p.129. *be-sākhtah qahqaha lagāney par majbūr ho gaye.*

¹⁸² *Shaykh al-Islām Number*, p.219. Published by Maktabah Madaniyyah Gujrānwāla. I have not been able to obtain these two books and have relied upon references provided by others as scanned pages. Allāh tāālā knows best.

Finally, something about Ashraf Ālī Thānawī. He had bouts of diarrhoea in his last days and had become very weak. His disciple and attendant¹⁸³ at that time says:

It has been already written that he had continuous bouts of diarrhoea since Monday morning. It was so severe that sheets were folded and kept under him, as he had one bout after another, those sheets were absorbing [the waste] and those sheets were being replaced repeatedly. During the time of prayer, both his wives would together help him to clean himself well. Due to diarrhoea he had become very weak.¹⁸⁴

Reporting about his illness, treatment etc. the narrator mentions:

I said: "Master used to have respiratory problems often, but you feel better with massage etc." He replied: "I have never felt distress like this before, in my entire life." So, I too went to the doctor to appraise him of his condition, and when I returned, master was busy in washing. Therefore, I sat outside. And since a long time had elapsed, it slipped from my mind but the blessed master himself asked me what the doctor had said.¹⁸⁵

This is not mentioned here to revel in the suffering of others, as Imām Shāfi'ī has said: *inna shamātata'l aādā balā'a*.¹⁸⁶ Rather it is mentioned as a quick recap of his state before his final moments. His disciple talks of how Thānawī asked for a box to be brought containing trusts and that he was reminding everyone once again about what belong to whom, and how much etc. because it was a matter of people's rights.

¹⁸³ Āzizu'l Ḥasan

¹⁸⁴ *Ashraf al-Sawānīh*, Vol.3-4/p.78.

¹⁸⁵ Ibid. p.79.

¹⁸⁶ Schadenfreude is a malady, an affliction in itself.

He asked whether he had given both his wives, their monthly expenses and they replied in the affirmative.

He had the trusts [*amānat*] to be taken out from their envelopes. There were 14 annas in one envelope. He said: "There must be 15". Upon looking carefully the missing anna was found.

Then he had the amount in another enveloped taken out – there were six notes of five rupees each and some change. He took those notes in his own hand and tried to count them, and he said something, but his tongue had faltered – it was not legible. Then, he fainted and those notes were scattered on his chest, and both his hands rested on the chest. His last action was to entrust those trusts and explain – even though, there was nothing to explain. Because, as was his custom, he had written the details and purpose of that amount; he had a piece of paper inside the envelope also, on which important details about that amount were written. But as his nature was very careful about rights of others, he was preoccupied with this thing at the last moment...¹⁸⁷

When Alahazrat departed, he had currency notes and coins removed from the room [as they have images of people and this prevents angels from entering] and did not worry about his treatment as he said: "It is human nature to keep trying various treatments until the very end." His noble bequest to give certain special foods to the poor, is distorted into grotesque picture by Deobandis. Imagine, what Khālid Maḥmūd would do, if he were to write about someone who died like Thānawī?

As someone said: If you stop telling lies about us, we will stop telling the truth about you.

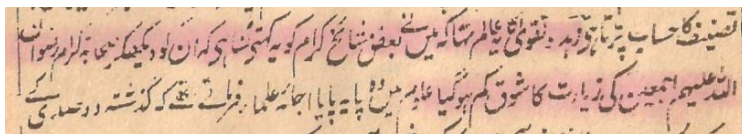


¹⁸⁷ *Ashraf al-Sawānīh*, Vol.3-4/p.81.

3. *Mawlānā Ḥasanayn, the compiler of Waṣāyā disrespected Ṣaḥābah*

According to Deobandī mythology, Mawlānā Ḥasanayn said:

Such was his *zuhd* and *taqwā*, that I have heard some shaykhs say, after seeing him, that the yearning they had to meet the Noble Companions **diminished**.¹⁸⁸



In one edition of the *Waṣāyā*, which is widely shared by Deobandīs, the statement is indeed as above. But it was not Mawlānā Ḥasanayn’s fault. It was the mistake of the calligrapher. Mawlānā Ḥasan Ālī Melsī writes that he has seen a few older editions published from Bareilly that do not have this aberration. Regardless, when this was brought to the notice of Mawlānā Ḥasanayn, the author of that essay, he publicly denied that he wrote such a thing, and published another edition with the correct wording. Only those without any shame,¹⁸⁹ will keep repeating an accusation, even after a person has explicitly clarified that he is not responsible for it.

Some apologists for Deobandīs claim that the case of Gangohi, Thānawī and Nānotwī is similar; without pausing to think that neither Gangohi, Thānawī, Nānotwī nor do their minions ever denied that they authored those blasphemous¹⁹⁰ things – they only try explaining them favourably.

¹⁸⁸ This is according to a misprinted version of the *Waṣāyā*.

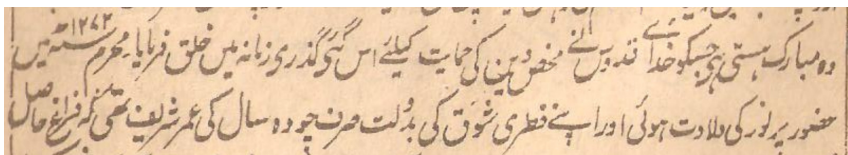
¹⁸⁹ That is, Deobandīs by definition; *sharm tum ko magar nahīn aātī*.

¹⁹⁰ Gangohi’s fatwā of “falsehood occurring in Divine Speech”. Thānawī’s disrespectful passage in his *ḥifẓ al-Īmān*; and Nānotwī’s claim in *Tahdhīr al-Nās* that the coming of another prophet after our Prophet ﷺ will have no effect on his being the ‘seal of prophets.’

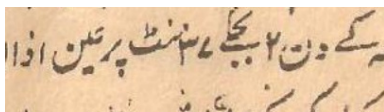
According to some scholars, the calligrapher was a person with hatred towards Alahazrat and deliberately made that alteration. Even if we assume that he was an innocent person, it is clearly evident that he was an incompetent calligrapher who has committed many mistakes in the composing of this particular edition – and particularly in the brief biography in which the objectionable line appears, there are at least three other factual errors, which the author could not have committed.

The commonly available edition¹⁹¹ of *Waṣāyā* is used for examples below:

First, the calligrapher writes that Alahazrat was born in Muḥarram, whereas everyone knows that Alahazrat was born in Shawwāl. It beggars belief that Mawlānā Ḥasanayn forgot this in the space of few pages.



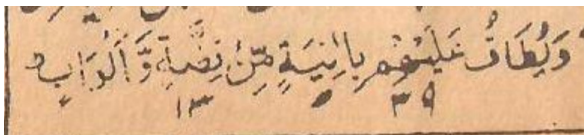
Secondly, he writes that Alahazrat passed away at 2:37 PM even though, it is widely documented as 2:38 PM.¹⁹² Alahazrat has signed it at 12.21 PM. Obviously, this is not a big issue, but the point is, that the scribe is a bungling fellow:



¹⁹¹ Which is shared by Deobandīs – and is scanned with the stamp of the owner of that copy, who is also a Deobandī. The three Deobandī objections on the *Waṣāyā* are highlighted with a pink marker in this PDF.

¹⁹² See *Ḥayāt e Alahazrat* of Mawlānā

Thirdly, the sum of the verse from which the chronogram of his demise is extracted is 1340 and not 1339. This scribe is either a misfit, or is inimical and has purposely altered numbers and facts.



Whichever the case, tampering or incompetence of the scribe – Mawlānā Ḥasanayn is certainly not to be blamed. Besides, he has already clarified that he never wrote such a statement; any Deobandī who does not want to see the truth and continues to repeat this false allegation, should be left to his raving and barking, following the advice of Imām Shāfiyī:

mā min usdīn an tujīb al-kilāb

It is not necessary for lions to answer [the barking of] dogs¹⁹³



¹⁹³ *Dīwān al-Shāfiyī*, Cf. *Aḥsan al-Qaṣas* 4/106.

Note: Mawlānā Ḥasan Ālī Melsi, in the newer edition of *Waṣāyā* has answered these objections with more proofs and in much more detail. Translating the entire refutation would make this even lengthier; I have taken certain points from his refutation and reworded here for brevity. I have also presented some arguments based on my own observation. Allāh tāālā knows best. We ask Him to forgive our mistakes and accept our good deeds for the sake of His beloved Messenger ﷺ.

Appendix D

TRANSLITERATION KEY

Urdu Letter	Latin Character	Urdu Example	Transliteration	Similar Sound
ا اء	a	أمیر	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث س ص	s	ثابت سلام صبر	salām	soft
ج	j	جسد	jasad	jam
ح	h	حسن	ḥasan	similar to h ose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khābar	similar to Scottish l och no english equivalent
د	d	دار	dār	d in French dais
ذ ز ط ض	z	ذکر	zīkr	zone
	z	زبان	zabān	
	ẓ	ظل	zill	
	z	ضیاء	ziyā'a	
ر	r	راشد	rāshid	trilled r as in r ose
ش	sh	شاب	shāb	shock
ع	á, í, ú, ý	عرب	árab	voiced pharyngeal fricative no English equivalent
		علم	ilm	
		عمر	úmar	
			ýid	

Urdu Letter	Latin Character	Urdu Example	Transliteration	Similar Sound
عید				
غ	gh	غار	gh ār	as in French r re ster voiced uvular fricative
ف	f	فجر	f ajr	f lower
ق	q	قریب	q arīb	a guttural k voiceless uvular stop no English equivalent
ک	k	کتاب	k itāb	k in
ل	l	لباس	l ibās	l ate
م	m	مال	m āl	m orning
ن	n	نور	n ūr	n oon
ں	ñ	میں	me ñ mai ñ	Nasal as in French Blanc
ھ	h	ھدی	h udā	h ouse
و	w	وزیر	w azīr	w ord
ی	y	ید	y ad	y ellow
پ	p	پار	p ār	p art
ٹ	ẓ	روٹی	ro ẓ i	t omorrow
چ	ch	چار	ch ār	ch oose
ڈ ڈ	ẓ	ڈر پڑھ	d arr pa ẓ h	d are
گ	g	گلاب	g ulāb	g old
ا	ā	باب	b āb	f ather

Urdu Letter	Latin Character	Urdu Example	Transliteration	Similar Sound
ی	ī	سریر	sarīr	tree
و	ū	گور	gūr	root
عا	āā	عالم	āālim	-
عی	īī	عید	īīd	-
عو	ūū	عود	ūūd	-
ش	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
اُ	a' or a-	مأمور	ma'mūr	-
ئ	i'y or i-y	بنس	bi'ysa bi-ysa	-
ؤ	u' or u-	لؤلؤ سؤلک	lu'lu' su-lika	-
	,	أصحاب تکحیل أسهل	aṣḥāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تکحیل أسهل	aṣḥāb tak-hīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi ⁿ	to indicate an elision
	-	مآرب	ma-ārib	separator when elongation follows a vowel

This table contains major characters/sounds in Urdu transliteration; a number of vowels, diphthongs and combination sounds unique to Urdu/Indian languages are omitted for brevity.

SOURCES

1. *Waṣāyā Sharīf*, printed by *Abu'l Ūlā'yī Press*, Agra; this is an older edition in which the calligrapher made an alteration, which Deobandis use to defame Sunnis.
2. *Waṣāyā Sharīf*, published after 1418 AH (PDF available on the Internet) with refutations of objections by Deobandis by Mawlānā Muḥammad Ḥasan Ālī Ridāwī Baraylawī Melsi.
3. *Waṣāyā Sharīf*, reproduced in full by Mawlānā Żafaruddīn Bihārī in his *Ḥayāt e Alahazrat*, Vol.2, p577-588.
4. *Ḥadāyiq e Bakhshish – Volumes 1 & 2*, Alahazrat Imām Aḥmad Ridā Khān, published by Raza Academy, Bombay, 1998.
5. *Fatāwā ar-Ridāwiyyah*, Volume 9, Alahazrat Imām Aḥmad Ridā Khān.



ABOUT THE AUTHOR

Mawlānā Ḥasanayn Ridā Khān al-Baraylawī¹⁹⁴ was born in 1310 (1893). He was the second son of Mawlānā Ḥasan Ridā Khān¹⁹⁵ [d. 1316 AH].

He studied in his uncle's school *Manẓar e Islām*, and under his illustrious uncle, Alahazrat. He read a few books of logic and philosophy under Mawlānā Ḥāhur al-Ḥasan Fārūqī and Mawlānā ʿAbd al-ʿAzīz, both students of Mawlānā ʿAbd al-Haq Khayrābādī.¹⁹⁶ After graduation, he taught at *Manẓar e Islām* for a while; thereafter, he ran the Ḥasanī Press, which published a number of Alahazrat's works, in addition to books by other sunni scholars.

Mawlānā Ḥasanayn was married to Alahazrat's daughter; after her demise, he married a second time. He had three sons and a daughter from his second marriage.¹⁹⁷ All his three sons are prominent scholars:

1. Amīn e Shariāt Mawlānā Sibṭayn Ridā Khān. [d. 1437/2015]
2. Ṣadru'l Ūlamā Mawlānā Taḥsīn Ridā Khān [d. 1428/2007]
3. Mawlānā Ḥabīb Ridā Khān.
4. His daughter, who is married to Tāj al-Shariāh Mawlānā Muftī Akhtar Ridā Khān.

¹⁹⁴ This is based on a biographical note in *Tazkirah e Khulafā e Alahazrat* by Sadiq Qasauri and Majidullah Qādirī, pages 222-226, which is itself based on an essay by Mawlānā Sibṭayn Ridā Khān according to one of the authors.

¹⁹⁵ Younger brother of Alahazrat Imām Aḥmad Ridā Khān al-Baraylawī [1272-1340 AH].

¹⁹⁶ He was the son of Mawlānā Fazl e Haq Khayrābādī [1212-1278 AH].

¹⁹⁷ He had one daughter from his first marriage.

He was a prominent student and disciple of Alahazrat Imām Aḥmad Riḍā Khān, who mentions him as one of his deputies in his *Al-Istimdād*.¹⁹⁸

*dey ḥasanayn woh taqbīḥ un ko
jis se burey khisiyātey ye haiñ*

Ḥasanayn gives them¹⁹⁹ such disfiguring²⁰⁰ blows
By which, heretics are utterly embarrassed and disgraced

He is also the *khalifah* of Sayyid Abu'l Ḥusayn Aḥmad Nūrī Barakatī. Mawlānā Ḥasanayn Riḍā is known by the title: *Ḥakīm al-Islām*.

His prominent students:

1. Mawlānā Hashmat Ālī Khān.
2. Mawlānā Ghulām Jilānī Aázamī.²⁰¹
3. Mufti Iyāj Walī Khān Riḍawī.
4. Muftī Taqaddus Ālī Khān.²⁰²
5. Mawlānā Ḥāmid Ālī Raypūrī.

¹⁹⁸ *Al-Istimdād ālā Ajjāl al-Irtidād*, a lengthy poem refuting the various heretical sects, in which the imām also mentions many of his *khulafā*.

¹⁹⁹ The heretics.

²⁰⁰ Ḥasan means beautiful; *taqbīḥ* means disfigure, to criticise and demonstrate the ugliness of heretics, such as Deobandis.

²⁰¹ He is the nephew of ṣadr al-Sharīah Mawlānā Amjad Ālī Khān.

²⁰² He is the son of Alahazrat's cousin; also, he is the student and son-in-law of Mawlānā Ḥāmid Riḍā Khān.

Ĥakim al-Islām was also a poet, and some of his lines reflect the natural talent and yearning that he inherited from his father and uncle:

*teri naāl e muqaddas jis ke sar pey sāyah gustar hai
wahī farmāñ rawā e haft kishwar hai, sikandar hai*

if your blessed shoe casts a shadow on someone,
he becomes the emperor of the world – an alexander

The following are some of his works that have been published:²⁰³

1. *Translation of Ĥusām al-Ĥaramayn in Urdu*
2. *Dasht e Karbalā*
3. *Nizām e Shariāt*
4. *Asbāb e Zawāl*
5. *Ĥilyah e Alahazrat*
6. *Waṣāyā Sharīf*

He passed away at the age of 91 in 1401 (1980). May Allah táalā have mercy on him and be well pleased with him.



²⁰³ *Tazkirah e Khulafā e Alahazrat.*

